वंदे भगवन्तम् गोपीनाथमिति ।

BHAGAWAN GOPINATH JI OF KASHMIR

(VOLUME II)

"The Saint of All Times"

By

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SHRI SHANKAR NATH FOTEDAR
(Founder Patron, the innocuous torch-bearer)

Our First President
Late Pandit Shridhar Joo Dhar

Plain-living and High thinking personified.

FOREWORD

THE ABODE of Savants and Saints, Poets and Philosophers, Kashmir deserves to be called the Reshi Vatika squarely. This marvellous Valley where beauty reigns supreme and nature bewilders the senses, has produced saints some of whom shared a very high degree of spiritual evolution in tune with the universal Consciousness. Our generations are however deprived of any authentic account of their life and work which could serve as a beacon-light and blaze the trail for the seekers of truth. We have however, authoritative and authentic biographies of a few Saints like Roop-Bhavani, Lalleshwari, Sheikh Noor-ud-din. But these Biographies are too few to inspire and guide the seekers of truth and still less the doubting Thomases who believe however tenously that God is matter and matter is God. Some sort of Memorials have been built for some Saints like Jewan Sahib, Reshipeer, Roopa Bhavani, Sona Kak but their physical moornings which could help the Researchers have not been captured statuesquely by pen.

Bhagawan Gopi Nath Ji who broke his mortal shackles in May 1968 is the Ist Kashmiri Saint whose statue and Relics have been enshrined in an Ashram built in his sacred memory in Durga Mandir Kharyar Srinagar. He alone was called "BHAGAWAN" in his very life time. Bhagwan Ji even excelled Lalleshwari and Roopa Bhawani who were hailed as Yogeshwaris long after their Mahanirvana. Why and how one may question did this happen? Bhagwan Ji's life and the period following his Mahanirvana about which the Readers have a fairly well-Knit and authentic account available to them establish him fully as an 'Advaitam', who not only struggled and achieved Salvation but also worked ceaselessly for the betterment of humanity, a Karma Yogi who is vitally interested in doing good to people and raising the level of consciousness of the masses in general.

Bhagawan Ji's philanthropic disposition, his austerity and his capacity for penance out-classed him from other Saints, equally towering — contemporary and of yore. Some of these Saints unfailingly assured their devotees of their rebirth but Bhagwan Ji being a Jeewan Mukhta spared no effort to convince his devotees and admirers of the futility of rebirth and proclaimed that he will not opt for a rebirth.

A beginning has been made in starting Bhagawan Gopi Nath Ji Centres at various places in India and abroad. Besides the main centre in Srinagar, Bhagawan Gopi Nath Ji Satsang Mandals have been started in Prayag (Allahabad), Kreem Kund Varanasi, and Winamalee in N.S.W. (Australia) and smaller units in other places. Apart from guiding the activities of the Ashram by induction in his inimitable way, he has revealed his presence to his devotees since he attained Mahanirvana. Prominent among these fortunate people are justice S. N. Katju (Allahabad) who in his trance talked to Bhagwan Ji for about 15 minutes on two different occasions during the year 1977. Equally revealing are the mystic experiences of Mr. Philip Simpfendorfer and Madam Jann of Winamalee Australia, copies of which are being published in Chapter V "Exchange of "Notes" of this book. However I can not refrain from quoting here an excerpt from a letter of Mr. Philips most recent experiences conveyed to us in his latest letter dated 23-9-79. "Recently in our group morning meditation I was feeling myself in some sacred places of Kashmir and when I was holding Khirbhawani, a thought came down from above my head 'Why are you wasting yourself in daily work'. I let my consciousness rise upto the sphere from where the thought came and here I conversed for a short time concerning the comment. When I asked whether Bhagawan Ji was in the same sphere, I saw a radiant maternal Being showing Bhagawan Ji seated on a sort of a chair. Unfortunately I sought to see more closely and this activated my senses and my Consciousness came down again. But you can imagine my happiness for the day especially as I have not had such a conversation for a long time". This is revealing.

Equally interesting are the experiences of great mystic modern Saint known as (Augad) Aghoreshwar Bhagawan Rama; He started his life as an Aghora Sadhaka and is a saint of a very high

realization. He has started leprosy-cure centres in many parts of Northern and Central India (including one in Goa) and has dedicated his life for upliftment of the masses and removal of pain and suffering, and is at present a pioneer in social reform as well. He styles Bhagawan Ji as Pagdi-wala Sarkar or Pagdi-wala Baba. These experiences and other correspondence are also being published in Chapter V "Exchange of Notes" of this book, so that readers may judge for themselves the veracity of the assertions made above.

Bhagawan Ji's devotees in Kashmir had singularly failed to fathom the profundity of his Spirituality during his life time. They even failed to realize much less appreciate his job as a World teacher exercising a beneficient influence on the modern age and its concepts, though they were actually dazed and puzzled by some of his actions and utterances which were inexplicable to them at that time. The boon he is granting to the whole world is awakening of superior Consciousness which his Australian devotees have called 'Bhagawan Consciousness". This is expected to help in making life in this planet more fruitful and rewarding. To substantiate this idea it is thought necessary that Bhagawan Ji's biography should cover a much wider canvass, Condensing and Co-ordinating all the relevant information pertinent to spiritual resurgence as also locate the contours on which Shri Gopinath Ji's 'Bhagawan hood' stands. This may well be called a re-interpretation of our spiritual heritage.

Bhagawan Gopinath Ji Trust therefore resolved to publish a book with this object in view. In this connection, it would be relevant to recount the literature published by the Trust so far:

1. *Biography of Bhagawan Gopi Nath Ji of Kashmir* (in English) by S. N. Fotedar (1974). Review by Shri S. N. Katju (1976).
2. *Bhagawan Gopi Nath Ji Special Number in the famous Chandi Journal,* Allahabad, (Nov. 1976).
3. *Translation of English Biography in Hindi,* by Sri Ram Dutta Shukla of "Chandi" Journal edited by Justice S. N. Katju, (1977)
4. *Souvenir on Bhagawan Ji with reminiscences of six other Saints of Kashmir.* (August 1974).
5. *Memento on Bhagawan Ji.* (1978)

The author of this treatise, to whom we are beholden for translating our dreams into words is the well-known Sanskrit Scholar Professor K. N. Dhar. The members of the Bhagwan Gopi Nath Ji Trust felt that he was eminently suited to write about Bhagawan Ji. The author, inspite of his preoccupations with other literary pursuits acceded to our request readily. We see in this 'Anugrah' of Sri Bhagawan Ji. He had inspired him to weave a multi-hued panorama of the one and the only one Truth-Indivisible Divinity.

Prof: K. N. Dhar is at present working as Director of Shri Parmananda Research Institute (Regd) Srinagar. His credentials for undertanking this Divine mission have also been fully warranted by his intensive study of Kashmir Culture and Philosophy.

His publication:

(a) Glipmses of Kashmir Culture Services,, I, II, III, IV.
(b) Introduction, explanatory Notes on Panchastavi etc. etc.

Before taking up this assignment, author suggested us to constitute a panel which would pass on relevant information to him as also advise him in making the treatise upto date. consequently a Sub-Committee consisting of the following members was constituted to assist Prof. K. N. Dhar in this noble endeavour:

(a) Dr. T. N. Ganju, Deptt. of Hindi, University of Kashmir (Srinagar).
(b) Major R. K. Raina. A celebrated Shaivite.
(c) Prof. C. L. Sapru, H.O. the Department of Hindi, Govt. College for Women, Nawakadal, Srinagar.
(d) Shri Prannath Koul. Secretary Shri Bhagwan Gopi Nath Ji Trust.
(e) Shri Mohan Kishen Tikoo. Organizer and Additional Vice President, Bhagawan Ji Trust.

It was resolved that the Founder member of the Trust (Shri S. N. Fotedar) will maintain laison with Prof. Dhar constantly to appraise him of the chain of events in the wake of the life of Bhagawan Ji and his Maha Nirvana as also their spiritual interpretation plus their dimensions.

The miracles he (Bhagawan Ji) performed simply happened to

attract public attention or not. Such lofty souls at times have to cater to the temporal wishes of their devotees and others, only to emphasize their multiplying and fleeting nature and needs and as a matter of course and he was least concerned whether these in this way beckon to them to engage themselves more fruitfully in the pursuit of self-Education which will pave their way to self realization — an attainment permanent and ever-soothing.

The only indication (we are aware of) Bhagawan Ji gave of his role as World teacher, was during the last period of his stay at Chandapora, Srinagar.

A gentleman wished to take a photo of Bhagwan Ji, his elder Sister of her own, came to pose with Bhagawan Ji, but he brushed her aside admonishing her that his photo will rotate throughout the whole world and she need not be there.

About a few months before his Mahanirvana he opted for his future abode in a place to which fresh rejuvenating breezes from Vitasta (Jhelum) were wafted in quick succession. His principal Ashram in Srinagar is located on the bank of Vitasta (Jhelum) in Durga Mandir Kharyar Srinagar.

While Bhagawan Ji was still holding his body one well-known mystic Saint of Kashmir, Swami Nand Lal (Mahanoori) had come exactly to this spot where the Ashram is located now, and measured the place with his paces and predicted in his non-chalant way that a very important spiritual centre will come up here with a two storeyed building which will be studded with gold and gems (of spirituality). On the morning of the day or a day previous to Bhagawan Ji's Mahasamadhi this clairvoyant Saint had said that Kashmir will be rocked by an earthquake and that, it will not be mother Earth, losing her equilibrium but will be of a different nature — the Spirit which rocked the *crust* of the Earth will fly back to its Subliminal haunt. The Earth did not get orphaned when Bhagwan ji laid down his body; he gave back to the Earth the part of it which constituted his body thereby consecrating it with undying fragrance. The Spirit undaunted and invincible is still rocking the head and heart of the aspirants with its paternal concern and motherly affection. Physical appearance changed hands with mental dialogue which is a continual experience with his devotees to date. Here Swami Nand Lal Ji's pro-

phecy as to the founding of the Ashram has taken shape most meaningfully, since the Maha Nirvana of Bhagawan Ji as also his allusion to the earthquake — rocking the man or the earth to higher altitudes without quiver or quaking, is essentially the role. Bhagawan Ji had to play after the termination of his physical existence. The earth-quake to rock the mental fibre of the man and make him a deserving receptacle for receiving the correctives from Bhagawan Ji. Of late world attention has been drawn towards the awakening of Kundalini Shakti. Many Hat-Yogic practices are performed in awakening this Shakti and many dangers are involved in this practice. Bhagawan Ji could awaken Kundalini of a Sadhaka by a mere Sankalpa. He once cautioned a devotee not to perform such forceful vibratory practices (not in any way pertaining to Kundlani Kriya but a different process) lest snakes are awakened. By snakes he implied Kundalini Shakti. During the period 1957-68 when Bhagwan Ji was residing in Chandapora, a European gentleman came to invoke help from Bhagawan Ji. Sitting in front of Bhagawan Ji, he addressed Bhagawan Ji and the men present on this occasion that he had difficulty in awakening Kundalani Shakti. Bhagawan Ji said nothing for a while but continued to smoke his Chilum and then looked towards this gentleman and offered him his Chilum. The gentleman had some puffs at the Chilum and then returned the Chilum to Bhagawan Ji and told all present that he was happy his difficulty had been solved and left the place quite satisfied.

It is questioned in some quarters that if Swami Ram Krishna Paramhansa had great powers, why he had failed to cure his throat cancer, he was suffering from. They fail to understand that absorbed in the Supreme they do not attach any importance to this Vehicle — the body, whether it remains or not, is none of their concern. Similar was the case with Raman Maharishi also. Bhagawan Ji's legs were often pressed by people and he would often say that these are mere splinters of wood. Once when a devotee, with anxiety writ large on his face, pointed out to him that his feet and legs were swollen; he simply said what else is going to happen to this body, it will shatter.

Bhagawan Ji could transgress natural laws but he did not do so, ordinarily. One such incident reported by late Pt. Madhu Joo

Sathu in whose house Bhagawan Ji stayed for about 10 years (1946-56) is reproduced in the "Exchange of Notes" for the 1st time comprising the Chapter V of this treatise. This clearly reveals that such super-souls can transgress natural laws with impunity if they so choose, but they do not interfere with Nature's ways ordinarily.

Though Kashmir has been the home of many exalted Saints during the last millenium, strangely enough none seems to have produced any impact on the Indian masses; they were hardly known outside Kashmir except Lalleshwari whose Vaks are extant in some parts of India. It can safely be recorded that the magnetic personality of Kashmiri Saints and their message did not at all cross the mountain-barriers of their land of birth. In fact Bhagawan Gopi Nath Ji is the 1st Saint of Kashmir who is influencing the Indian masses and in whose sacred memory centres are being established in India. As already referred to earlier the 1st Centre was established in Prayag (Allahabad) during the Kumbh Mela in the year 1977, followed by another Spiritual Centre in the Vast domain of Aghoreshwara in Kreem Kund Varanasi, besides smaller Centres in other places.

Aghoreshwar Bhagawan Ram whose mention has been made previously, speaking to an audience of about 10,000 people, on his auspicious birthday (in January 1979) said that Bhagwan Gopi Nath Ji was a Mahapursha. In his speech delivered at Bhagawan Gopi Nath Ji "Shivar" at the Vishwa Hindu Sammelan he said that he had his 1st acquaintance with Bhagwan Ji by reading "Bhagawan Gopi Nath Ji special number in the "Chandi" Journal of all India fame, and since that time he has been so dominated by him that wherever in meditation he concentrated on his Guru or Ista Deva (titular deity) the image of Bhagawan Ji with a turban on, appears before his vision. He said further whenever he (B.R) invokes him (B.G) to help to solve some of his problems which have defied his (B.R's) solution, Bhagawan Ji solves them for him (B.R). He also said that he was sure that it must have meant some effort on Bhagwan Ji's part to solve them. He apologized and as a token of contrition he touched his own ears. Bhagawan Ram further said that if a perfume is spilled in a remote corner, it spreads throughout the atmosphere. Similarly the sacred message of Pagdee Wala

Sarkar (meaning Bhagawan Ji) will permeate throughout the World.

In the Vishwa Hindu Sammelan some Kashmiris had requested Bhagawan Ram to help them out of their worldly difficulties. He replied that Bhagawan Ji was a potent Spiritual force working in higher Spiritual planes and that he alone could solve their problems and advised them to invoke only his (Bhagawan Ji's) grace. Maharaj Gagan Giri Baba of Kolhapur (who has an Ashram in Khapoli as well), the most famous mystic Saint of Maharashtra — a highly evolved Soul — said recently that Bhagawan Ji was a Mahat i.e. one in harmony with universal Consciousness.

As already reported, the Australian devotees of Bhagawan Ji have started a Bhagawan Gopi Nath Ji Centre in Winmalee N.S.W. (Australia) to propagate "Bhagawan Consciousness" which will spread throughout the World. They rightly believe that it will be Superior to that mission undertaken by Kashmir Bikhshus of Mahayana Buddhism, which they carried to Central Asia and Tibet some thousand years back, and will show surprising results.

Much controversy has of late arisen regarding the religious creed and religious processes followed by Bhagawan Ji. Some say that he was in Shambhav Awastha (mentioned in Shaivism). Others say that he was a Vaishnava! Yet others say that he was a Shakta. Some people call him an Aghoreshwar, others an Avadhoot, a Jeewan Mukhta, or a Videha so on and so forth.

This is my conviction that none is qualified to say about the state (Avastha) Bhagawan Ji was in, unless one is himself a realized Soul. He has himself defined the state he (B.J) was in, when he recited Shloka 6, Chapter XV of Bhagawad Gita in response to a query in this connection (vide page 92 of Bhagawan Ji's Biography Vol. I). Only those in an advanced state of Consciousness may be able to divine the depths of Spirituality of Bhagawan Ji. I regard *Views* of others as mere references. I noticed one most remarkable thing about him that he was also a Tattva Gyani who could perceive the true nature of things around him, for example if a sick man was present before him, he would say which organ of his body is ailing e.g. heart, lungs, stomach or kidneys and then cure him also of these ailments.

Though Bhagawan Ji's Australian devotees have had first contacts with Bhagawan Gopi Nath Ji Ashram in 1975 only, he has been very kind to them and has kindled Tattva Gyana in them — (vide Chapter V — Exchange of letters).

Prof. Dhar deserves our most grateful thanks for the pains he has taken to produce the treatise full of content and meaning. I can only say that without his unflinching devotion to Bhagawan Ji this volume could not have come out.

S. N. FOTEDAR

ACKNOWLEDGEMENT

We have great pleasure in acknowledging the meaningful help we received from Shri Gopi Krishan Ji Koul for typing out the manuscript which was a time-consuming and a laborious drill for him. His perseverance and ungrudging demeanour made our task easier.

Shri Pran Nath Ji Secretary of the Trust was always on his toes to see the assignment through. Pandit Mohan Kishen Tikoo, Shri Ashok Kaw and other members of the Trust spared no pains to put their shoulder to the Wheel, consequent to which this treatise saw the light of the day.

The printers were always in harness to prepare the book in the shortest possible time and took meticulous care to guard against 'Printers Devil'. Shri O. N. Fotedar has been so sweet to us, despite his preoccupations, in seeing this folio through the press. Without his active cooperation, we are sure, our effort, in this direction would not have met any mentionable success.

Our sincere thanks to all of them.

(K. N. D.)

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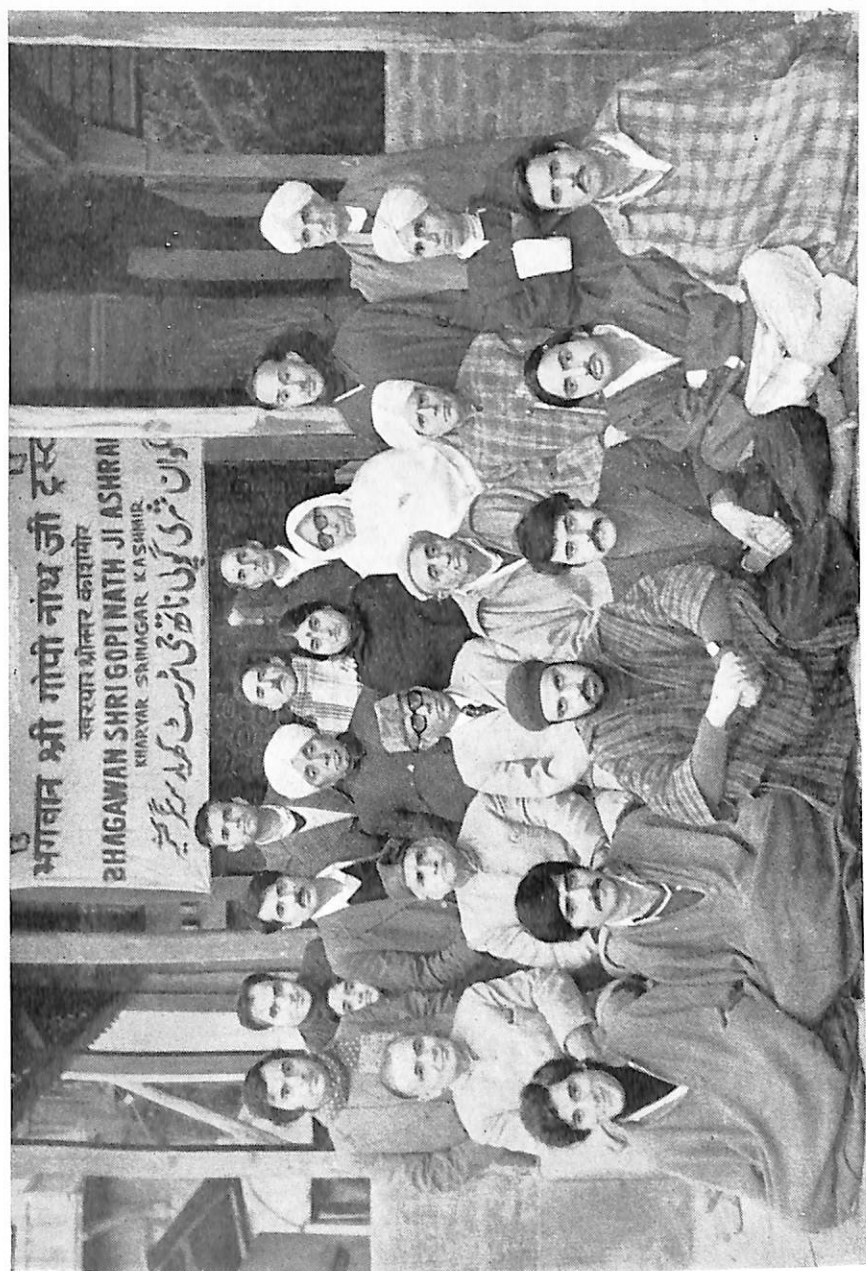
(The crusaders by their own right)

Prof. Kashi Nath Dhar.
(Present President & Author).

APOLOGIA

It was definitely with muffled diffidence that I could agree to pour out my heart into this treatise covering to some extent the multi-dimensional facets of Shri Bhagawan Ji's benign personality. The cause for this innate hesitation on my part was quite obvious and sufficiently understandable. I have not had the good fortune of sitting at the feet of such a sublime soul as Bhagawan Ji was, while he was donning the physical mantle. Even after his soul immersed into the super-soul of Self-awareness, I could not steal up an opportunity or so to get acquainted fully with the unprecedented spiritual resurgence Shri Bhagawan Ji had ushered in. To be fair to myself and to my friends, I had all the time nursed a lurking scare in my mind that my dwarfish credentials could in no way size up to this giant of an assignment. Yet the irresistible and all the same infectious persuasion of the dedicated members of the Trust did the trick. So, with all these limitations and handicaps staring me in my face, my sixth sense some how or other, prompted me to accept this assignment. I feel still confounded to comprehend as to how I got doped into giving my invountary assent. The source-material on which the multi-faced personality of Shri Bhagawan Ji was desired to be built was scanty, indirect, and not in any case first hand. In this predicament Shri Fotedar Ji's lucid biography of Shri Bhagawan Ji made my stupendous task a bit easier. Moreover, his paternal concern for me in the shape of exchanging notes, guidance and fool-proof interpretation, whetted my tools, banished my fear, kindled courage in me to collect my kit-bag and begin my job in right

earnest. Paradoxically enough this effort of mine can still be called the beginning of this domain of spiritual Ascendency assimilated inch by inch by Shri Bhagwan Ji.

Divinity is a discipline which defies exact definition. It is actually living it, and not only writing about it, as my assignment goes. Hence the last word on this edifying subject has yet to reveal itself. Realized souls have off and on tried to project its essence in accordance with their stature in this intense mental drill. Some have most conveniently dispensed with the vehicle of expression — language, and owned symbols and signs. Shri Bhagawan Ji, as we are told, was an introvert, always engrossed with his inner life, has, therefore posed a sphinx — like problem to us, as to the exact purport of the subliminal plane on which he was stationed. Even though his temporal life seemed to be an open book, yet the urgency and utility of reading between its lines can in no way be ruled out.

But in the same breath, it needs to be conceded that such obscure and unintelligible medium used by Shri Bhagwan Ji, will naturally lead to wild-goose-chase of inferences, corollaries and guesses, which can at times be baffling, deluding and far removed from reality. It might in final analysis connote an exercise in futile kite-flying even. Therefore, I have chosen to steer safe between sentimental involvement and hyperbolic over-statement. To speak squarely, I have in all humility striven to present Shri Bhagawan Ji as he was. Emotional attachment often blurs the exact image of such towering souls as Shri Bhagawan Ji was.

I have consequently provided a mirror to his seraphic personality. It is now left to the devout aspirants in particular and the appreciating reading public in general to observe most meaningfully his reflection as also their own in its enlightening back — drop. Mirror has always been treated as a two — fold agency, the reflector as also the receptacle for being reflected in. If this treatise can even moderately satisfy both these obligations, the privilege and pleasure would be entirely mine.

Durga Ashtmi,
Sunday, 12-4-1981.

K. N. DHAR

CHAPTER I

एतद् देश प्रसूतस्य सकाशादग्र जन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्व मानवाः ।।

Etat Dēsha Prasutasya Sakaṣhat Agr Janmanah !
Svam Svam Caritram Shiksēran Prthivyam Sarva Manavạh !

"ENTIRE HUMANITY inhabiting this globe should learn its respective tenets of conduct from a first-born having awoken to life in this Land of ours".[1]

This prophetic experience of the sage should not sound as tall-talk or self-flattery. The acid test of the time nursing generations after generations in its lap, has unquestioningly corroborated its unalloyed essence in letter and spirit. In our present age when the distance between man and man both literally and figuratively has shrunk to its barest minimum, the conscience of man has been aroused considerably by the impact of such a mental discipline emanating from India. The Charisma of such a quest for the 'spirit' has patently cut across the segregating walls of dogmas, ritual, caste, creed or colour. The heart-beats of the man of to-day emitting sweetness and Light are eager to assimilate the good and noble coming from any direction. Man does not feel, concerned with the label it has got, but would elect to appropriate all the good it contains. It is definitely a rewarding mental exercise. Therefore, when India has been acclaimed as the conscience-keeper of man, it is a tribute well-deserved and well-placed.

Therefore, the celebrated German philosopher has very rightly asserted: "In the whole world there is no study so beneficial and elevating as that of the Upnishads. It has been the solace of my life, it will be the solace of my death."[2]

(1) Manusmriti II, 20.

(2) Quoted in the "Kalyan" Hindu Sanskriti special No. 1950 A.D. Page 132.

In tune with this glowing compliment, the American thinker Thoreau has unfolded his heart like this: "Where is fear? When Mother Gita is there to protect."[3] Professor Max Muller, the tallest of the western Indologists, has summed up this edifying contribution of Indians to the enrichment of mind thus: "And, if I were asked myself from what literature we here in Europe, we who are nurtured almost exclusively on the thoughts of the Greeks, Romans and of the semite races, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more universal, in fact more truly human, a life not for this life only, but a transfigured and Eternal life, again I should point to India".[4]

However, it may also be stressed in all fairness to Indian attitude to life, that they have never claimed that theirs has been the last word on the subject. Their approach to Divinity has been all along of conciliation and in no case of confrontation, hence the sage has most faithfully portrayed Indian thinking in this way:

उत्पत्स्यते मम कोऽपि समानधर्मा ।
कालो ह्ययं निरवधिर् विपुला च पृथ्वी ॥

Utpatsyate mama kopi samaṇa Dharmạ!
Kalo hi ayam niravadhir vipula cha Prithivi. (5)

"A counterpart of mine will definitely come into being, since Time has no limitations and the Earth is boundless".

An irresistible inference from this verse can be only this that spadework having been done, the world at any time is at liberty to replenish it with even more ennobling thoughts. Indians have never claimed special rights over this domain. Originality does not confer monopolistic privileges, more so, in the realm of spiritual attainments. Indian genius has always been guided by the spirit of assimilation and never of segregation. "This heritage of man is indivisible," Indians are alive to this truth even from the dawn of history. Nearer home they have unerringly observed this canon of synthesis as given in the following verse:

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(3) Quoted from 'Mother America' by Swami Omkar, Page 9.
(4) In a letter to Queen Victoria in 1958 A. D.
(5) Bhavabhuti

यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनो
बौद्धाः बुद्ध इति प्रमाण पटवः कर्तेति नैयायिकाः ।
अर्हन्नित्यथ जैनशासनरताः कर्मेति मीमांसकाः
सोऽयं वो विदधातु वाञ्छित फलं त्रैलोक्य नाथो हरिः ॥

Yam Shaivaḥ Samupaṣatē Shiviti Brahmēti Vendantino
Bauddhaḥ Buddha iti Pramaṇa Paṭvāh Karte ti Naiyạyikah !
Arhat nityatha Jainashạsanaratạh Karmēti Mimạm Sakạh
Soyam vo viddhạtu vạnchhitphalam Trailokyanạtho Hari ! (6)

"That very Lord of the three worlds, Hari, may grant the desired boons to us — whom the Shaivas propitiate as Shiva, the Vedantins as the Brahma, the Buddhists as the Buddha, the Logical Realists adept in adducing proofs as the author of this universe, The Jainas as the omnipresent Arhat and the reflective Investigators as the performance of moral obligations."

The most glaring aspect of this healthy point of view has been to admit Buddha — the rebel against Brahmanism — into the pantheon of Hindu Avatars — incarnations of God — without any murmur or fuss. Universality of their approach can conveniently be gleaned from this:

अयं निजः परोवेति गणना लघुचेतसाम् ।
उदार चरितानां तु वसुधैव कुटुम्बकम् ॥

Ayam Nijah Paro Vēti ganana Lagucetsạm !
Udạrạcaritạnạm tu vasudhaiva Kutumbakaml ! (7)

"The small minded alone think in terms of 'mine' and 'yours'. For the upright this whole terrafirma is one family." As a rejuvenating corollary to this line of thinking, we do not come across a single prayer in the whole gamut of sanskrit theology wherein a votary has craved only for his personal good.

He has always taken the entire humanity along with him. Collective welfare has been his destination always:

शरणागतदीनार्त परित्राण परायणे ।
सर्वस्यार्ति हरे देवि नारायणि नमोऽस्तुते ॥

Sharagatadinarta Paritrana Parayane !
Sarvsyạrti harē Devi Narayani Namostute ! (8)

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(6) Brhat Stotra Ratnạkara — Page 3.
(7) Hitopdesha — Mitra— Labhah, verse 70.
(8) Mạrkandeya Purạna — Durga Saptshati XI, 12.

"Goddess, consort of Narayana. I bow to you, who are ever vigilant to offer protection to those who seek your refuge as the afflicted and the distressed; You are the dispeller of mental and physical suffering of one and all."

Not only this, but an Indian has all along owned the guilt, vice etc. for himself but at the same time craved for universal good. He does not mince words, when he invokes Lord Shiva:

कर चरण कृतं वाक्कायजंकर्मजंवा
श्रवण नयनजं वा मानसं वापराधम् ।
विहितमविहितं वा सर्वमेतत् क्षमस्व
जय जय करुणाब्धे श्री महादेव शम्भो ।।

Kara charana Kṛtam Vạ Kạyajam Karmajam Va
Shravana nayanajam Vạ Mạnasam Vạ Paradham !
Vihitam Avihitam vạ sarvamētat ksmaso
Jaya Jaya Karunạbdhe Sri Mahạdeva Shambho ! (9)

"Ever triumphant, Ocean of compassion, the Great Lord Shiva! I beseech you to — pardon my sins committed through hands feet or speech, body or actions, by way of listening or seeing and also mentally motivated. Kindly do away with all my aberrations whether in conformity with the prescribed rules of good conduct or otherwise."

Hinduism is essentially a mental discipline groomed rewardingly to its way of life. A Hindu does not negate temporal life but at the same time looks beyond it also. Enjoying good things of life (Bhukti) is a preparation for him to rise above these, get emancipated (Mukti). Hence, Divinity has been invoked as the giver of both.[10]

It follows from this kind of attitude that a Hindu has made a happy compromise between the outer and inner life — outer as the instrument and inner as the goal. To speak precisely, he is always living a double life — the temporal for repaying what he owes to the world and the spiritual as his self — assigned duty to reach up to subliminal heights. This sort of mental drill is the forte of a Hindu. Those who are fed on material contours

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(9) Adishankaracharya's Shivaparadhaksmạpanastotra — Verse 4.
(10) Mahạlakshmi Stotra, Verse 4.

only might find it difficult to comprehend exactly the import of such a mental state wherein the throbs of the heart get diffused into two parallel streams of matter and spirit. Herein lies the ingenuity of Indian mind. The Hindus have firm belief in the adage. 'The line that divides the two dots also joins these.' 'The often-used epithets of svarga (स्वर्ग) and apavarga (अपवर्ग!) are to be construed in this very background of Hindu way of life.[11] The former connotes a temporary stay in the heaven for doing good in the world, and the latter a permanent refuge from the seductive enticements pertinent to worldly life. Consequently a Hindu has opted for permanent bliss in preference to ephemeral comforts, without disturbing the order of world and norms of usual life, whose author is also Almighty God. In consonance with this line of thinking, the Hindus have looked upon this world as the representation of Godhead and simultaneously called it as the manifested form Vyakta (व्यक्त) of that supreme Being. Denial presupposes affirmation, in the same way manifest — form is an introduction to unmanifest form. Renunciation is more meaningful when it is undertaken in the wake of addiction. There is no point in renouncing without having relished it first. Hence attachment paves the way for un-attachment, manifest for unmanifest. Mundane world stands, always in need of an ideal to reach up to the sublime and therein the efficacy of the manifest form of God stands in good stead. The journey of the Spirit — with the unmanifest in view begins from this-mile post. So, the seer of the Upnishadas has most unambiguously proclaimed:

ईशावास्यमिदं सर्वं यद्किञ्चिज्जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथाः मा गृध्राः कस्यस्विद् धनम् ।।

Ishạvasyam idam sarvam yat kimca Jagatyạm Jagat !
Tenạ Tyaktena bhunjithah mạ gṛidhrah kasyasvid dhanam ! !(12

"Whatever exists in this world — a phase of cosmic order — is to be relished with a sense of detachment, because these worldly objects of sense and sound claim no permanency with anyone, hence do not merit any serious attention."

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(11) Shrimad Bhạgavat I, ii, 9-10.
(12) Ishạvạsyopnishad, verse I.

This Jig — saw of the manifest and the unmanifest has been dexterously solved by Lord Krishna:

अव्यक्तादीनि भूतानि व्यक्त-मध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

Avyaktadini Bhutani vyakta madhyani Bharata !
Avyakt nidhanani eva tatr ka paridēvana. !! (13)

"O ! scion of Bharata (Arjuna), the beings before coming to life are unmanifest as also after going out of it. In between these two that is during their life-span only they are manifest; This inevitable change of scene does not admit of any sort of consternation whatsoever."

Therefore, it goes without saying that a manifest world does stand in need of a manifest God. There can be no two opinions about it. The majestic structures of temples, churches and mosques do unerringly point towards this truth. Even though there be no idols of gods in a church or a mosque, yet it is to be conceded in all sincerity that the building as such represents the symbol, hence its piety and sanctity have been emphasized always. Their demolition or desecration, God forbid, has always been taken as sacrilege. The approach of Hindus in this respect sounds more rational and human in as much as they proceed from manifest to unmanifest. Human intellect can understand this kind of logic only. Proceeding direct from unmanifest is beyond the comprehension and capacity of worldly beings as long as they are unchiselled and replete with human failings. A child can never be entrusted with a sword for reasons obvious.

Even then, a Hindu has never asserted that his outlook is more refined and rational and does possess an edge over other schools of thinking. He has always believed in self-effacement rather than in self-assertion. He has always stressed that his mode of thinking on this subject is nothing but one of the routes to approach Divinity. He has indicated the beginning of this mental exaltation and has scrupulously refrained from proclaiming it as its finale. His clarion call to entire Humanity for exchanging notes on this quest of man for his spirit becomes patently understandable:

(13) Bhagwad Gita, II, 28.

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
समानो मन्त्रः समितिः समानं मनः सहचित्तमेषाम् ॥

Samgachhadhvam samvadadhvam sam vo manaṃsi Jaṇataṃ !
Samaṇo mantrah samiti samaṇo samaṇam manah saha
citamēsyaṃ ! (14)

"We all may walk together with uniform steps, we all may speak with one voice, our minds may be endowed with similar perceptive vibrations. We all may think in the same way; our assemblies may arrive at unanimous findings, more so, our hearts beating in unison may reverberate rhythmic throbs."

In this brotherhood of spiritual attainments, inferiority or superiority needs to be underwritten:

अज्येष्ठासो अकनिष्ठास एते संभ्रातरोवावृधुः सौभागाय ॥

Ajyēshṭhaso Akanishṭhasa ētē sambhrṛatro vaṿrdhuh
saubhaṇgaṇya ! (15)

"Like affectionate brothers devoted to their spiritual ascendancy, no body is small or great."

The aim of such a mental exercise has been spelt out as follows:

संहृदयं सांमनस्यमविद्वेषं कृणोमि वः ॥

Samhṛdayam saṃmanasyam avidvēsaṃ Kṛnomi Vah ? (16)

"We will transform each one into having a common heart and mind, bearing no grudge to any one".

Naturally such kind of mental attitude makes a realiser exceedingly fearless:

अभयं पुरस्ताद् अभयं पश्चात् ॥

Abhayam Purastaṭ Abhayam Pashçaṭ. (17)

"We do not harbour any fear in front or at the back of us." more so:

(14) Rgveda, X, 191, 2.
(15) Ibid-I 161, 1.
(16) Atharvaveda, III, 30, 1.
(17) Atharvaveda, VI, 40, 2.

अनमित्रं नोअधरादनमित्रं न उत्तरात् ॥

Anamitṛam No Adharạdanamitṛam na uttarạt ! (18)

"We have no enemies from below or from above."

Such a bracing mental climate does inspire man to unravel the truth seemingly diverse, in essence one and only one:

एकं हि सद्विप्रा बहुधा वदन्ति ॥

Ekam hi Sat Viprạ bahudha Vadanti ! (19)

"The ever-existent Truth is indivisibly one, the learned have interpreted it in many ways."

At this pinnacle of self-realization, self-education and self-consciousness become synonyms. The frontiers between the soul and the super-soul get evaporated. It assumes the shape of one whole. So, the Shaiva Scholar has most correctly enunciated that:

चैतन्यमात्मा ॥

Caitanyamạtmạ ! (20)

"Self consciousness is (to be awakened) in your own self". It is to be earned. It is neither lent nor borrowed. Finite soul can assimilate Infinite super — soul by this very mental drill. This journey towards self-cognition is non-stop; there are no pauses in it to cool one's heels upon. It is complete cessation of distinction (Bheda, भेद,) (Dvaita द्वैत). At this state of mind, the limited self becomes super — self incarnate :

शिवतुल्यो जायते ॥

Shivatulyo Jayatē. (21)

"(The realizer) is (re) born as the equal of Transcendence."

At such a summit of Divine upliftment, Immanence and

(18) Atharvaveda - IV, 40, 3.
(19) Rgveda - I, 164, 46.
(20) Vasugupta's Shiva sutras—I, 1.
(21) Ibid—III, 25.

Transcendence get fused into one whole, undivided and unalloyed. The tools for reaching upto these heights are self-surrender and resignation to His grace, which are known as (समर्पण) Samarpan and (अनुग्रह) Anugraha respectively.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

Yat Karosi Yadashnasi Yajjuhosi dadasi Yat !
Yattapasyasi Kauntēya tat Kurusu madarpanam ! (22)

"Whatever you do, you eat, you offer as oblations to the sacred fire, you give, you undertake penance for, O ! son of Kunti (Arjuna) surrender unto Me." Divine Grace has been illustrated in this way:

सृष्टि-संहार-कर्तारं विलयस्थिति कारकम् ।
अनुग्रहकरं देवं प्रणतार्ति विनाशनम् ॥

Shṛsṭisamhara Kartaram Vilayasthiti Karakam !
Anugṛaha Karam Dēvam Pṛanatarti vinashanam ! (23)

(I offer my obeisance) to that Divine spirit who is the author of creation as well as of annihilation; who is the instrument for immersing self into superself and sustaining this state permanently; who showers His Grace (on the realizers), and dispells the physical as well as mental afflictions of those who seek His refuge."

Such a kind of chastened outlook hammers man to abjure the mundane and strive to reach up to the sublime. His self-education metamorphizes his animality into seraphic demeanour:

मातृवत्परदारेषु परद्रव्येषु लोष्टवत् ।
आत्मवत्सर्वं भूतेषु यः पश्यति स पण्डितः ॥

Matṛvat paradarisu Paradṛvyesu loshṭvat !
Atmavat Sarva bhutēsu Yah pashyati sa Panditah ! (24)

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(22) Bhagvad Gita—IX, 27
(23) 'Tantraloka'—Commentary by Jayaratha, Page 7.
(24) Hitopdesha—Mitra Labha, verse 14.

"A learned is one who looks upon other ladies as his mother, disdains the riches belonging to others as the pebbles, and has a strong feeling of taking the entire humanity as his own."

A Hindu thus believes that Divinity has permeated into each and every personification of creation, sentient or otherwise. The self-education of the Finite soul consists in uncovering the infiniteness within, Veiled temporarily from human comprehension by the doping of the obduration (माया) *Maya*.[25]

Once this veil is lifted the Microcasm and Macrocasm fuse into one whole, the equation between the two becomes complete. This is the inherent content of Hindu way of life. Intense devotion is its passion, song its worship, love for humanity its motto, self-denial its tools and self-realisation its ultimate goal.

A Hindu has firm conviction in the universal truth that mere perception of Reality is in no case an end by itself, it is simply a means to that end. It is essentially participating in it, possessing and being possessed of it. It thus stands in the dire need of communicating it to others so that their journey of life may become rewarding. This explains the mission of seers, sages, and savants who from time to time have rehablitated man on his pristine rails. Erring human beings have been tamed into discarding their unhealthy attitude to life. Self-realisation if confined to the realiser, and not diffused methodically amongst his tribe, will be an exercise in futility. An illumined oasis in the midst of an expansive dark desert can become more purposeful if this darkness gets transformed into sweetness and light. Divine Effulgence once acquired is to be disseminated continually. That is exactly what Great Souls have accomplished all along. The Vedic seer has most graphically loca'ed this ideal:

असतो मा सद् गमय ।

Asto ma Sat gamaya

"Disdaining the non-existent mundane lead me to the ever-existent sublime."

This attitude will do away completely with ignorance and usher in effulgence of the spirit:

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(25) Vijnana Bhairava, Verse, 95.

तमसो मा ज्योतिगमय ।

Tamaso ma Jyotir gamaya:

"Lead me to light from darkness."

Which will eventually confer evergreen freshness to this Hindu way of life, it will never grow stale, it will never be found wanting in giving a laudable direction to the waywardness of man:

मृत्योर्माऽमृतं गमय ।

Mṛtyoṛ ma amṛtam gamaya.

"Lead me from Death to immortality."

The body will definitely drop down, the spirit is above this kind of decay and death. Finite is prone to extinction. Infinite is perennial, unbeaten by time. Therefore, Hindus have chosen to woo the undecaying spirit, and have at the same time paid the price for it in terms of service before self.

नाहं वसामि वैकुण्ठे योगिनां हृदये न च ।
मद्भक्ता: यत्र गायन्ति तत्र तिष्ठामि नारद ॥

Naham Vasami Vaikunthē
Yoginam Hṛdaye na cha

Madbhaktah Yatṛa gayanti
Tatṛa tisṭhami Naṛada (27)

"My permanent habitat is not the heaven. I do not also dwell in the hearts of the Yogis. O Narada: Wherever my devotees acclaim me melodiously, I am there."

This is the acme of self-consciousness. However, Supreme Experience demands the whole man, his undivided attention, stead fast conviction. A slave to two masters can be faithful to neither. Matter and spirit, mundane and sublime, finite and infinite are definitely a study in contrasts. This superb lesson has been assimilated by the Hindus from the very day their culture found tongue in the pages of the Vedas.

Divinity is indivisible; it has no relevance to any particular time or place. It is the common heritage of Man, and it is left to Man to discover it in his own self.

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(27) Pancharatra.

CHAPTER II

विजीयते पुण्यबलैः बलैर्यत्तु न शस्त्रिणाम् ।
परलोका त्ततो भीतिः यस्मिन्निवसतां परम् ॥

Vijiyatē Punyablaiṛ blaiṛyattu na shastṛinaṃ !
Paralokaṭ tato Bhitiṛ Yasmin Nivastaṃ Param ! (1)

"THE COUNTRY may be conquered by the force of spiritual merits, but not by the forces of soldiers. Hence its inhabitants are afraid only of the world beyond."[2]

Kashmir of yore has been a citadel of mental attainments. This mental child of sage Kashyapa is as captivating in its physical beauty as in its spiritual exuberance. Therefore, from the early dawn of history we find herein a galaxy of sages, savants, seers and spiritual preceptors, profitably engaged in uravelling the essence of Divinity. Herein we find a soothing amalgam of Hindu tolerance, the Buddhist Compassion and the Muslim Zest for life. *Nagarjuna,* the celebrated Buddhist missionary and philosopher adopted this land of "learning, palatial houses, saffron, icy water and inebriating grapes difficult to find in heaven even,"[3] as his abode and settled at 'Shadarhatvana', at present known as 'Harvan'.[4] Bilhana has consecrated this land as the habitat of *Sharada* — the Goddess of speech, wherein even the women-folk could speak sanskrit and Prakrit with the fluency of their mother-tongue.[5] Nilamata Purana in which the very first socio-religious account of Kashmir is contained has paid this glowing tribute to the piety prevailing in this land:

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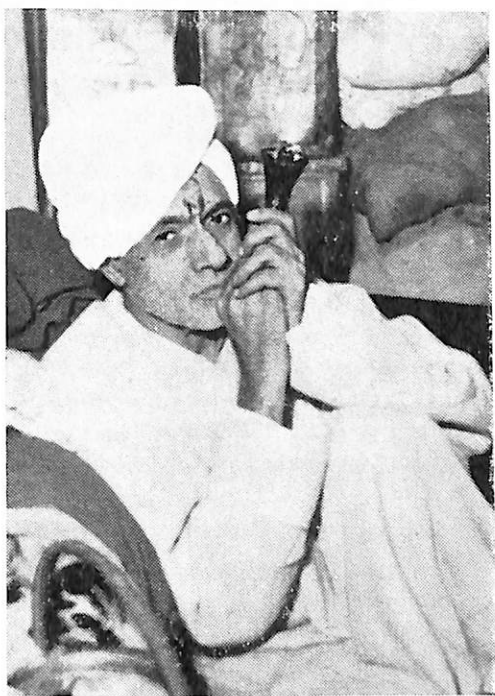
(1) Kalhaṇa's Raja-Tarangini—I, 39.
(2) Translation—Dr. stein.
(3) Raja Tarangini-I, 42.
(4) Ibid—I, 173.
(5) Vikramaṇkadeva carita, XVIII, 21.

The live antina at his command.

पृथिव्यां यानि तीर्थानि तानि तत्र नराधिप ॥

Pṛthivyạm Yạni Tirathạni Tạni Tatṛa Narạdhipa. (6)

"O King (*Janmejaya*), whatever holy places are found in the world, do exist there also."

Therefore, it does not sound as an exaggeration when *Kalhana* asserts:

तिलांशोऽपि न यत्रास्ति पृथ्व्यास्तीर्थैः बहिष्कृताः ॥

Tilạmshopi na Yatrạsti Pṛthavyastirthaiṛ. bahiškṛtah. (7)

"There is not a space even as large as a grain of sesamum without a Tirtha in that country."

In this happy valley, the Buddhists convened their universal council which fixed and expounded the sacred canon christening it as *Mahayana* — the exalted path.[8] I conoclasm of the Muslims was sobered and tamed by Sheikh Noorud Din Noorani earning the lofty epithet of a 'Rishi'[9] a seer par — excellence. The Buddhist theologicians and the Hindu philosophers exchanged their notes on spiritual plane, basing their deliberations on the Tantras which in course of time flowered in the peculiar and all the same indigenous cult of Monistic Kashmiri Shaivism. The Hindu approach to Divinity is definitely based on the Tantras in Kashmir, wherefrom did project the shakta and Shiva-cult, the two faces of the same coin.

According to Tantras, Self-Dependence (Svatantryam) is the zenith of self-realisation.[10]

Self-Consciousness often termed as "caitanyam" or even "Samvit" is preamble to this mental state. It connotes complete identification between the self in animal state (Pashu) fettered by his limited perception (*Pasha*) with the supreme self- (Pati). It is a triple action, reaction and interaction between the Desire (*Ichha*), Perception (*Jnana*) and consequent follow-up action (Kriya).[11] At this pinnacle of self-Cognition, Immanence (Vishva-

(6) Verse—35
(7) I, 38, Translation—Dr. Stein.
(8) Heuin Tsang's Si-Yu-Ki, Translation Beal.
(9) Jona Raja — Rạja Tarangini, verse 673.
(10) Tantrạ-Loka of Abhinava Gupta, I, 94;
(11) Tantrasạra of Abhinava Gupta, I;

maya) and Transcendence (Vishvotteerna) Coalesce into one indivisible whole.[12] The experience of realizing the universe as his own, grafted in his body, does dawn at this stage. The realizer thus attains emancipation even during his life-span (*Jivanmuktavastha*).[13] The conception of Shiva has been most lucidly laid down in the Tantras:

जीवः शिवः शिवो जीवः स जीवः केवलः शिवः ।
पाशबद्धः स्मृतो जीवः पाशमुक्तः सदाशिवः ॥

Jivah Shivah Shivo Jivah Sa Jivah Kēvalah Shivah !
Pashabaddah smṛito Jivah Pashamuktah sadā-Shivah ! ! (14)

"A sentient being is Shiva, Shiva is verily a sentient being and that sentient being is Shiva pure and simple. It is to be remembered that while it is bound by limitations it is Jiva, and bereft of these becomes Shiva."

Utpala Deva supplements this approach with this assertion:

मेयं साधारणं मुक्तः स्वात्मा भेदेन मन्यते ।
महेश्वरो यथा बद्धः पुनरत्यन्त भेदवत् ॥

Mēyam Sadharanam Mukhtah Svatmabhedēna manyatē !
Mahēshwaro Yatha baddha Punaratyantabhēda vat ! ! (15)

"The liberated looks upon the common object of perception as one with himself as does the Great Lord; but the bound (fettered subject) sees it as altogether different from himself."[16] Then it becomes crystal clear that the thought of distinction between the subject (*Paramata*) and the objects of perception (*Pramēya*) is the fetter (*Pasha*) which has been called as illusion (*Maya*). A Jiva is enveloped by this while Shiva is above this. It has also been dubbed as Non-perception (*Avidya*) for this very reason. Abhinava Gupta has explained this mental aberration like this: "*Maya* is the unmixed part of that Transcendental self which engenders the shade of distinction (*Bhedavabhasa*) in His self-

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(12) Pratyabhijna Hṛadaya, page 8 ;
(13) Shivasutra-III, 18;
(14) Kularnava Tantra Page :-241
(15) Pratyabhijna Karika, Edited by Dr. R. K. Kaw, Page 189;
(16) Translation—Dr. R. K. Kaw.

dependent power which needs no aids."[17] She is, therefore, a seductress (Vimohini) presenting unreal as real, uniform essence of creation as multiform.[18] The jugglery of *Maya* consists in making us believe erroneously that one indivisible Primeval Force (Shakti) becomes many in terms of multifarious creation. In shaivistic parlance it is named as non-discrimination (*Aviveka*) also.[19] The quintessence of Tantra philosophy is the attainment of unification of the self with the superself culminating in unalloyed Bliss (*Ananda*). Shiva or super-soul is endowed with Shakti glued to each other. Shiva represents passive self-luminous and all pervading entity while, Shakti is the activising force of the entire creation, animate or inanimate. In the words of Dr. L. P. Singh: "Shiva is cosmic Consciousness and Shakti is a cosmic principle.... Shakti is an immanent form of Shiva, Reality is one and Eternal but due to the activation of Shakti the Absolute Reality appears to have taken different forms and colours...... The singular self (Shiva) is transformed into innumerable finite entities. ......Shakti exists at all levels of manifestation and un-manifestations. The transcendentality of Shiva remains uncontaminated. He is unaffected by his impersonal exhibition".[20] It may well be termed as the unity of the twins — subject and object (Yamala). Therefore, Shakti is the causal matrix of the whole creation with its multiplicity of forms (*Rupa*) and Colours (*Ranga*). She is the cosmic principle, and Shiva is cosmic consciousness. She is the effect and Shiva is the cause; since cause and its effect cannot be divorced from each other. in the same, way Shiva and Shakti are one indivisible entity (*Abheda*).[21] This Shakti is naturally a precursor of *Maya* when released by Shiva to activise His immanent form in terms of bringing to life seeming multiplicity out of inherent and eternal unity. Hence *Maya* or *Mahamaya* has become synonymous with the Shakti. It is also termed as Adi *Shakti* (Primeval Force or *Mula* Prakriti, Original source of material world). It has also earned the appellation of 'Sakala

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(17) Tantrạ Loka, VI, 116.
(18) Vijnạna Bhairava, Verse 95.
(19) Shivasutra—I, 10.
(20) 'Tantra'—its mystic and Scientific basis, page 52.
(21) Vijnạna Bhairava—verse 155.

Janani' — (The mother of universe).[22]

Therefore 'Shakti-Worship' is a medium to assimilate self-realization via effect, the manifested universe, immanence, which is essentially the reflected image (Abhasa) of Shiva Himself. In the words of Dr. Kaviraja Gopinatha:

'When the universe comes into being it does so as only an image within the unique self. This world of appearances is real in the same way as an image is real but it has no existence apart from the consciousness in which it is manifested. Its existence is only the existence of the Absolute."[23] Herein also the attitude of a Hindu proceeding from the manifest (Vyakta) to the un-manifest (Avyakta) can be unmistakably seen at work. In line with this approach, the Kashmiri Hindus have opted for different forms of the one Eternal shakti as their titular deities (*Ishta Devis*). These are Sharika at Hari Parvat, Rajni at Tulamula, Bhadrakali in the outskirts of Wadipora (Handwara), *Jwala* at Khrew and Tripura at Srinagar. The last mentioned Goddess claims 'Tikus' — a sub-Caste among Kashmiri Pandits — as her exclusive tribe. 'Tiku' is patently derived from Shaivistic epithet 'Trika' meaning triple Principle of Desire, Perception and action personified in Tripura or Tripura Sundari. All the sages, seers and savants of Kashmir, without any exception, have been inspired by any one of these forms of Shaktis. The irrestible charisma if this Shakti cult even attracted the tallest of the sufis of Kashmir — Hazrat Syed Ali Hamdani, a theologian by training and a crusader by profession, to build his monasteries quite close to the shrine of Kali not only in Srinagar, but also at Sopore and Tral. It is intriguing to note that a '*Khanqah*' built by this great Sufi or his son Syed Mohammed forms an annexe to the already existing *Kali* temples throughout the length and breadth of Kashmir. It can also suggest that the Shakti cult in the form of 'Mahakali' was very predominant in the fourteenth century and these great mystics, son and father, tried to denigrade this cult by building a mosque near it, or they manoeuvred to show to the Hindu public residing here then, that they could get converted to Islam without any fuss as these two crusaders feigned to get the blessings of

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(22) Panchastavi, V Canto,

(23) Tripura Rahasyam, page—11.

Mahakali for this change of faith on the part of Hindus./

That explains their choice of habitat in close proximity to *kali* Shrines. Whatever is surmised in respect of this coincidence, but the fact remains that Shaiva-Tantra mode of worship has been very popular here in Kashmir often called shakta cult or shakta krama. In our times Shri Bhagawan Gopi Nath Ji observed penance initially at the *Sharika* Shrine for reaching upto subliminal heights[24] Kashmirian Shavism as also The Tantra do not recognise caste distinction. The most infallible yard—stick for measuring the merit or otherwise of a realizer is his intensity of devotion:

द्विजो यो दीक्षितः पश्चादन्त्यजः पूर्वदीक्षितः ।
द्विजः कनिष्ठः स ज्येष्ठः इति शास्त्रनिर्णयः ॥

Dvijo Yah Dikshitah Paśchadantyajah Purvadiskhitah !
Dvijah Kaniṣṭhah Sa Jyeṣṭhah iti Shạstra Niranayah ! (25)

"A twice born (Brahmin) having been initiated after the low-born (Shudra) is definitely inferior to the latter. This is the verdict of the holy scriptures."

This is the sole reason as to why Bhagawan Ji was equally disposed towards a Hindu or a Muslim, or any of those votaries who professed a faith other than his.[26] Whatever was offered to him, be it meat or vegetarian diet, he would gulp it down with equal gusto, the only pre-condition being that it should have been saturated with undivided devotion.[27]

This attitude of Bhagawan Ji was in line with the dictum of Tantra and Shaivism which abstains from prescribing a fixed menu or a dietary for the realizer. Shaivas have all along emphasized their unconcern for the body i.e. with what ingredients it is built. Their prime-concern is for the soul which remains unaffected with whatever we eat.[28]

The Brahmins of Kashmir and a few other places only in the

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(24) 'Bhagawan Gopi Nath Ji of Kashmir' by Shri S. N. Fotedar, pages 13-15; 26-27

(25) Kulạrnava Tantra, Page 318

(26) Panchastavi-I, 14; also Shri S. N. Fotedar's 'Bhagawan Gopi Nath Ji of Kashmir,' Page—35.

(27) Ibid—II, 29; page 25-26. Shri Foteder's Bhagawan Gopi Nath Ji of Kashmir.

(28) Abhinava Gupta's Paramarthasạra, Verse 21;

entire world do relish meat-preparations; whereas it is strictly forbidden for this caste in the whole country. Herein Shaivistic guide-lines have come to their succour. To adopt Shaiva-Tantric way of life is, therefore, an enjoyment and a duty at the same time. It is an attitude of affirmation and in no way of negation. "Panchastavi' has most graphically illustrated this point:

रे मूढाः किमयं वृथैव तपसा देहः परिक्लिश्यते
यज्ञैः वा बहुदक्षिणैः किमितरे रिक्तीक्रियन्ते गृहाः ।
भक्तिश्चेदविनाशिनी भगवती पाद द्वयी सेव्यता–
मुन्निद्राम्बुरुहात पत्र सुभगा लक्ष्मीः पुरो धावति ॥

Rẽ muḍhạh Kimayam Vṛthaiva tapsaạ Dẽhah Pariklishyate
Yajnaiṛ Va bahu dakshinayah Kimitrẽ rikti Kriyantẽ Grhạh!
Bhakticẽt Avinạshini Bhagawati Pada Dvayi Sẽvyatạm
Ut nidrạmburuhạtapatra subhagạ Lakshmi Puro Dhạvati." (29)

"O You foolṣ! Why do you undertake fruitless penance and thus torment your body? Why do you make your house bankrupt by giving fat fees to the Brahmins officiating at the 'Yajnas' initiated by you? If you have undiminishing devotion, then propitiate the two feet of the Bountiful Devi, by which alone the *Lakshmi* — the Goddess of temporal as well as spiritual opulence — will be in your vanguard with her exquisite Royal Parasol of full-bloomed lotuses."

It is now sufficiently obvious that Shaivism — an uptodate edition of Tantra, is altruistic in approach and revolutionary in concept. It is a mental drill to sublimate the soul but at the same time it pays due attention to the body. It has consequently made a rewarding equation between matter and mind, unreal and real, Primoridal and Subliminal, and to crown all, between the manifest and the unmanifest. This kind of thinking has permeated the very marrow of Kashmiris and when the medium of expression became Kashmiri instead of Sanskrit, this very attitude automatically became the Vehicle of Divinity. A Veritable bridge was constructed between the past and the present. Yesterday repeated itself most vocally despite a new medium. Lalleshwari was the harbinger of such a healthy attitude to life. She most vigilantly affixed the stamp of authenticity on the Shaiva-Tantra way of life owned by Kashmiris all along:

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29. II, 18.

"Continually I trained my mind
to suspend its processes and thoughts.
Then (in the windless calm), the flame of the lamp
Shining steady and bright,
revealed my true nature unto me."[30]

Again at such a stage of self-awareness, Lalla waxes eloquent like this:

"Here there is neither thou nor I,
No 'postured' thought; nothing to contemplate,
Even the All-creator is forgot."[31]

In perfect tune with this way of thinking, Nund Rishi echoed this very atitude:

"Pursuing only the mundane
A jewel will dwindle to a cowry.
Only when you undertake mental drill,
The fire will turn to flowers."[32]

Moreover:

I sought Him in every nook and corner
but could not find Him any where.

I asked the learned about Him

Yet they even were amazed.
Only when I tamed my wayward mind

I did come face to face with Him,
And then my own self took to heels."[33]

Sahib Kaul the famous Tantra — Scholar of Kashmir Clothed this very experience in Sanskrit:

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30. From 'Lal DED' by Professor Jaya Lal Kaula, Page 49.
31. Ibid—page 51.
32. Noornạma by Shri Amin Kamil, Shruk No. 199.
33. Ibid, Shruk No. 208.

शिवाभासे शक्तिः पर शिवपदे तन्मयनया
महाविद्या सादाशिवभुवि महेशान विषये ।
महामाया माया पशुपति दशायां बहुकला
महन्मुख्यप्रख्यानिजमियमुपाख्याति विभवम् ॥

Shivạbhạse Shaktih Para Shivapadē tanmayanayạ
Mahạvidyạ Sadạ Shivabhuvi Mahēshana-Viṡayē !
Mahạ-Mạyạ Māyā Pashu Pati Dashạyạm Bahukalaạ
Mahan Mukhya Prakhyạ Nijamiyamupạkhyạtim
Vibhavam ! ! (34)

"Having become identical with Him, the great Lord Shiva manifested the Shakti in His own image owning the nomenclature of the super-knowledge pertaining to Self-Consciousness. Even though known to the manifest world as the arch-trickster by multiplying one Shiva into many, Yet this sport of your is at His bidding, projecting your prowess."

Parmananda the sage of Mattan addresses this plaint to Shiva:

" 'Shiva and Shakti may appear to me as one in name and form.' You may draw the inference from this, saving me the embarrasment of unfolding the truth openly. This very self-awareness will bequeath to you the Perennial Bliss. O Goddess, be compassionate to me."[35]

His exhortation to find the equation between the self and the super-self through inner perception deserves to be quoted:

"One who is possessed of unflinching devotion in his own self, becomes detached completely immune to his own or any body else's death; He has to harness his sense-organs to be sub-servient his self, otherwise his devotion will be an exercise in futility like heating the ashes. He should make a slave of his mind and intelligence and devote full attention on the subliminal spirit within him."[36]

One glaring fact comes to surface on perusing the wordy expression of the inner experience of these towering saints. Right from Lalla their pronounced emphasis on reverting to introspection is self-evident. The peerless wealth of spirit can not be fully and faithfully translated into words. These are a very feeble vehicle for transporting Inner Joy to outer World. Hence a shift from outward expression to inward rumination is patently discerned in the pourings of the heart of these men of seraphic

34. Devinạmavilạsa, IV, 13.
35. Leela Swạmi Amar Nath Ji, verse-40.
36. Gyạn Prakạsh, page 163,

stature for the general good of the humanity. Practice replaced precept, mystifying introspection thus became an inalienable co-traveller in this mental journey. Heart-beats began to tell the beads of Transcendence in undivided self-absorption. Word of mouth gave way to throbs of heart. The rhythm of soul was thus groomed to the music of super-soul. Silence, consequently becoming more strong than the words which the Yogis call as 'Voice of the Silence'.[37] This kind of communicative medium is definitely more powerful than the entire alphabet. This Divine spark is to be felt within and is far more efficacious in transferring it to others, the eager aspirants, than the sonorous melodies.

The time was now most auspicious for ushering in top-most priority for silent prayer (Chintan and manan) instead of full—throated appreciation (Bhajan and Kirtan). The latter tools are meant for smaller souls only, big ones drop a hint and it is for the flock around to interpret and own it. In the laboratory of Divine attainments, the only paraphernalia and the apparatus as well as the operator is the soul; for chastening it no outer aids are needed. The entire life-span of Bhagawan Ji is an illuminating example in this respect.[38] Therefore, it was quite in the fitness of things that Rupa-Bhavani beckoned to us to appropriate inner life:

"By turning inwards, you will attain final beautitude being blessed with the inner sight unravelling the secret of becoming one with Him."[39] Shasm Faqir echoed the same truth in this way:

"The ripples of a rivulet are an unmistakable medium for locating the source from which this water has gushed out. But what is the origin of the fountain-head? If you strive to recognise that unity from within, you shall be rewarded with that right perception which treats unity and diversity as one."[40]

Quite in the tradition of Kashmiri thinking Samad Mir Sang in this manner:

"If you possess self awareness, gulp down the secrets of heart through your eyes. Concentrate with full attention on the Inner Light, taming the outer sense-organs. This kind of mental drill

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37. Anahat Nada.
38. Shri S. N. Fotedar's 'Bhagawan Gopi Nath Ji of Kashmir', page 84-108.
39. Shri Rupa Bhavani Rahsyopdesha, verse 2.
40. From 'Bayazi Shams Faqir, page 5.

is to nurse scorching fire in the cradle of your own body."[41]

Abdul Ahad Zargar, a contemporary savant has clothed his inner-experience in these words:

'Ahad Zargar is fully seized of this Mental Ascension, hence could perceive that super soul (Shiva) within as also without. The pre-requisite for this flight of spirit is to kill the ego, then only meaning can be derived from such a mental state."[42]

Another contemporary of his though now no longer with us 'Master Ji'[43] has projected this dimension out of the mental moorings he had assimilated in fullness:

" 'God has been known or seen', such claims are words that have been spoken illogically. For, to realize something perfectly is to be it. The end of space is still far away after one has travelled in space for a million ages. Whoever has said to have been God has in reality seen only himself raised a little higher."[44]

To know God is to be God. In being 'So' is inherent in knowing 'So'.

So it becomes quite clear that by the time Shri Bhagawan Ji was assigned the laudable mission of educating human mind, a loud emphasis had been laid on the inner Kingdom of the Divine. Hence his becoming an introvert, Chewing the cud of the diversity around him and therefrom grooming introspection to unravel the exact existent (Sat) and its inherent unity was in the scheme of the Divinity for which he had been commissioned. Therefore, in his case, expression made room for impression. The words he employed are definitely few and far between, yet their magic in transforming dross into gold is indescribable. This hand to mouth language replete with signs, symbols and images saturates the entire body and soul of the aspirants just as a tiny drop of oil encompasses the whole sheet of paper inch by inch. Shri Bhagawan Ji made no secret of this introspective propensity when he beckoned to us:

"Some went the way of Flesh only
Reading to them was of no avail,

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41. 'Samad Mir'—Edited by Shri M. L. Saqi, page 46.
42. 'Abdul Ahad Zargar'—page 190.
43. Actual name 'Zinda Kaul'.
44. 'Sumran' (Kashmiri), Translation — Masterji.

Some departed with donkey — loads of books over them
An unrewarding exercise in futility,
Those who eschewad the occult message
And realized this,
Were the recipients of Divine Compassion and forbearance."[45]

Without beating about the bush, Shri Bhagawan Ji has unfolded the content of this 'Occult message' as the introspection and subsequent realization, which the Shaivas call as Dharana (धारणा retentive firmness of mind) and *Dhyana* (ध्यान) (Profound Contemplation).[46] At such a state of self-awareness words have no use or utility. It is the alchemic touch of this mental Ascendancy which transforms mundane into sublime. The shackles which imprison the Finite soul are broken and the urge to assimilate the Infinite becomes pronounced and also compelling. Thus the equation between immanence and Transcendence becomes complete. For such emancipated souls Finite and Infinite are not parallel entities but congruent in every sense of the word, as most graphically illustrated by Shri Bhagawan Ji himself:

"Cast a Compassionate glance over me
From your elevated Transcendence,
So that I do not feel diffident
To comprehend you in totality."[47]

The viable medium for this self immersion is undoubtedly *Pratyahara*[48] (प्रत्याहार) (Compression and comprehension of several letters into one syllable) a Yogic device to restrain the organs, drawing them back into the incantation thus formed; by constant muttering, recitation and also application. Shri Bhagawan Ji opted for the universal efficacy of the syllable ओं 'OM' in this respect compressing in itself the three letters अ a (Creation), उ u (sustenance) and म ma (dissolution) personifying *Brahma, Visnu* and *Mahesh* of Hindu Trinity (Trimurti त्रिमूर्ति):

45. Quoted from 'Memento' 1978, Published by Shri Bhagwan Gopi Nath Ji Trust, Srinagar oracle No. 2. page 27.
46. Shiva Sutra—Vimarshini Pages 84-85.
47. 'Memento' 1978, oracle No. 8, page 34.
48. Vijnana Bhirava — verses 55, 146.

"The only word that Teacher said
"Withdraw and see within Thyself."
This set the track that Gopi treads
And Om and Om and Om he chants."[49]

Shri Bhagawan Ji did not take up to this monosyllable 'OM' quite at random. He knew precisely what it meant and conveyed. He first lived it and then appropriated it; such a height of Divine sublimation presupposes self-surrender and consequent self-effacement. Hence Shri Bhagawan Ji though living seemingly amongst his flock, was really out of it. Though, in crowd he was essentially lonely, counting the beads of the number of breaths allotted to him physically; he was spiritually far-removed from this maze of worldly attachments. To attain this kind of spiritual Elevation, 'OM' was his obvious choice:

ओमिति ब्रह्म । ओमितीदं सर्वम् ॥

Omiti Bṛahma, Omiti idam Sarvam.' (50)

"'OM' alone is the Perennial existent, 'OM' is also the ephemeral non-existent in toto."

Moreover, *Brahma* exhorts *Narada* to assimilate the occult import contained in 'OM' in this manner:

"In this way, the detached aspiring for emancipation should contemplate fully on this 'OM' which alone can ferry him across this mundane world. He will thus attain liberation though living in this world, and finally become one with the Super-Soul in accordance with the obligations prescribed for him."[51]

Once again in the 'Song-celestial; Shri Krishna has proclaimed unequivocally:

ओमित्येकाक्षरं ब्रह्म ॥

OmitēKạksharam Brahma (52)

"OM is the single imperishable evergreen Existent."

49. Translation Shri R. N. Vaishnavi—'Memento' 1978, page 35.
50. Taittiriyopnishad, VIII anuvạka.
51. Nạrada Parivṛạjakopnishad, VII updēsha.
52. Bhagvad Gita, VIII, 13.

Shri Bhagawan Ji, therefore, eschewed the path of solemn affirmation and also respectful assent which the syllable 'OM' Connotes in its entirety. In the spiritual lexicon of such men of heights the word 'dissent' is always absent. The entire periphery of his terrestrial life is an ennobling saga of this attitude of persuasion and in no way of denunciation. Whenever, he tried to rehablitate the erring man on his proper rails, his was not a terse order, but sweet inducement and that also not direct but through symbolic exhortations.[53] At this stage of spiritual exhaltation *'Samadhi* समाधि (perfect absorption in the supreme spirit) showers ambrosial dew — drops on the self — realized soul. It can never be self-forgetfulness but the intensity of fully absorbing self-awareness.[54] This inch by inch fusion with the supreme endows them with undiminishing Bliss which buoys up their spiritual attainments with all the more rewarding obligations. That is to pay back to the Humanity what they owe to it in terms of divinising the man. This is the main reason as to why they are looked upon as the Conscience-Keepers, or preceptors of the man. They first attain this treasure of Self-Cognition by personal effort, undivided attention, concentration and meditation, Self-discipline being the mentor of this self education. Having attained it, they elect to share it with aspirants according to their personal capacities and dimensions which has been expressed by the word *Patra* (पात्र) in the Vocabulary of the spirit. This Sanskrit word means a receptacle literally, in which the preceptor pours' down his experience. If the 'guru' feels that the receiving end is not as yet responsive to such sublime education, he will by-pass him but never disdain him or disown him. He will simply say that 'Anugraha' (Divine Grace) is still wanting in him. He might be blessed with it later on. The Guru will never draw a line between the unwilling aspirant and himself. He will only wait and watch and strike at the ripest possible hour. The Guru can never disclaim him, it is his prerogative to educate him. It is both a duty and an obligation for him. This was squarely the mission Shri Bhagawan Ji performed with Vigilant purposefulness.

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53. Vide Shri S. N. Fotedar's 'Bhagwan Gopi Nath Ji of Kashmir', Chapter XIV.

54. Vijnaṇa Bhairava—Verses 53-55.

"Guru" has been defined as the one who gives a direction to the mental propensities of a seeker, a disciple.[55] He is an expedient to initiate the disciple into the realm of occult knowledge.

गुरुरुपायः ।
गृणाति–उपदिशति तात्विकमर्थमिति गुरुः ।

Gururupạyạh
Gṛnati upadishti Tạttvikamarthamiti Guruh ! (56)

This preceptor is nothing but the self-effulgence owned and assimilated by a self-conscious realizer, the sparks out of which ignite the dormant propensities of a seeker and activate him into reaching upto that subliminal stage, which is 'Shiva' in shaivistic parlance. Therefore, it follows from this that the 'Guru' is 'Shiva' and that self-luminosity earned by him is nothing but the 'Shiva-Dasha (शिवदशा) the mental state at which many become one. Hence, the 'Guru' in final analysis is the urge to attain self-realization, assimilate it in totality. Guru', is therefore one's own self-awakening groomed with mental discipline culminating in self-cognition, as has been laid down in the Tantras:

यो गुरुः स शिवः प्रोक्तो
यः शिवः स गुरुः स्मृतः ।
उभयोरन्तरं नास्ति
गुरोरपि शिवस्य च ॥

Yo Guruh Sa Shivah Prokhto, Yah Shivah Sa Guruh Smṛitah
Ubhayorantram nạsti Gururapi Shivasya cha ! ! (57)

"The Guru is Shiva Himself and Shiva is nothing but Guru, between the two there is no difference whatsoever."

Moreover, this whole trinity of *Brahma, Visnu* and *Mahesh* along with the entire creation has been taken as the Guru.[58] Having attained the super-conscious s'ate of self, Shri Bhagwan Ji was a Shiva and as such the rays of perennial Bliss emanating

55. Shivasutra II, 6.
56. Ibid, Kshema Rạja Commentary page 59.
57. Tantra Sadbhạva.
58. Gurustuti by Adishankarạcạrya.

from him always illumined those around him by touch and go method of giving and receiving, without even uttering a syllable. his presence acted as the 'Guru', the ideal was there and the aspirants eager to measure their stature in respect of this ideal got inspired automatically by their respective approximation to that ideal. The relation between the two became more astral than physical. At this spiritual communion heart speaks to heart. Distance and time have no relevance since on this astral plane vibrations take the place of a most speedy medium. Moreover, the physical presence loses its meaning.

The 'Guru' thus encompasses the whole cosmos as has been rightly said:

गुरुः साक्षात् परंब्रह्म ।

Guruh Sakṣat Param Brahma ! (59)

"Guru is the super Divinity in manifested form".

The Tantras have labelled the epithet 'Guru' as:

गुरु वा पारमेश्वरी अनुग्राहिकी शक्तिः ॥

Guru va Parameshwari Anugrahiki Shakhtih ! (60)

" 'Guru is the assimilative medium of Transcendence".

'Guru' is not an agent of spiritual Ascendancy, but the 'Spirit' incarnate. Hence is above birth and death, abjuring the sense-perceptions of touch, sight etc even. It is a relationship of souls, the loftier one beckoning the smaller to be with it. The manifest form (Vyakta व्यक्त) of the 'Guru' is only a means to that end. It is to be felt within and in no case to be perceived from without. Shri Bhagwan Ji, therefore, assumed the posture of an introvert.[61] Self-cognition presupposes intense comprehension, contemplation and thorough meditation. This is what Shri Bhagwan Ji did in exact conformity with such a mental drill. He was self-contained and self-contented so to say. He had also to don a manifest form only to set a norm for the aspirants to reach up to his stature, which was actually spiritual. Such towering souls

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59. Ibid.
60. Shiva-Sutra-Vimar shini, page 60.
61. C. f. Shri S. N. Fotedar's Shri Bhagwan Ji of Kashmir, page 84.

have perforce to opt for their flesh and blood existence for educating the smaller ones at the mundane level also; they have to make the dumb vocal and the lame kicking, also bake the intellect of the immanent world to such perfection that the mire of delusion does not enchain it.

They have to establish an example, so that others follow it for their own upliftment:

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

Yadyadạcarti Shrẽsṭhah Tat Tadẽvotaro Janah !
Sa Yat Pramạnam Kurute Lokastadnuvartatẽ ! ! (62)

"Whatever authoritative standards are established by the pre-eminent by what they practice, the mankind takes after these."

Such pre-eminent souls have been equated with the self-consciousness (Caitanya चैतन्य) by the Kashmirian Shaivas:

स गुरु मंत्समः प्रोक्तः ॥

Sa Guruṛ matsamah prokhtah (63).

"That Guru is called as my equal."

As such the equation between the super-Lord and the Guru has been alluded to here. The super-Lord is the Blessed one called *Bhagawan* in general terms. Shri Gopi Nath Ji — the Superman as he was, merited this appellation quite squarely. Such self-realized souls have to perform double duty of educating the mankind and at the same time lift their own self. As has been said earlier double-life and double-duty are synonymous with such souls blessed with Divine Grace (Anugraha अनुग्रह). Being a *Bhagawan,* Shri Gopi Nath Ji was a World-teacher by his own right. *Bhagawan* is always *Bhagyawan* (भाग्यवान) fortunate in the sense that He has been commissioned to give a healthy direction to the erring mankind endowed with inherent animal propensities. He has to transform a beast into a man in every sense of the word. Bhagawan, the great Lord has emphasized all along that

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62. Bhagvad Gita-III, 21.
63. Malinivijaya Tantra.

His incarnations are necessitated by such exigencles — when virtue subsides, and sin prevails, He has to assume a mortal form to re-establish Cherished human values.[64] So Bhagawan is a universal mentor by owning this very pregnant nomenclature.

It is now clear beyond any shadow of doubt that what a devotee (Bhakta भक्त) is to Bhagawan, a pupil is to his preceptor; Both the aspirant and the disciple seek knowledge and both the Lord and the teacher provide it in abundance, simply to make these small souls a part and parcel of their loftiness. This instruction and consequent initiation dissolves the distinction (Bheda भेद) between the two, the teacher and the taught. Vedic seer was, thus very right when he addressed his disciple on the completion of his studies in this manner:

सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।
तेजस्विनावधीत मस्तु । मा विद्विषावहै ॥

Saha Nạvavatu, Saha nau Bhunaktu, Saha Viryam Karavạvahai,
Tējasvi Nạvadhitamastu, Mạ Vidvisavahai ! ! (65)

"We may both act as shield for each other. We may both enjoy together. We may both attain Valour and prowess together. We both may derive together the effulgence from the knowledge we have received. We may never be averse to each other."

Actually, they are not two, but one, which makes the equation complete; seemingly dual is thus inherently single, indivisible, one whole (*Purna* पूर्ण).

Bhagawan in Sanskrit has a host of meanings. It connotes the one who has appropriated Bhaga (भग) — Excellence, happiness, good fortune and prosperity. Sanskrit terms need to be studied most cautiously in respect of the context in which they are used. It is the context which locates the exact meaning of the word when it has more than one shades. Lord Krishna has been addressed as 'Shree Bhagawan' and 'Jagat Guru' simultaneously. Which most unambiguously brings into prominence the mission of the Bhagawan Ji to be World-teacher also.

Hence, Shri Bhagawan Gopi Nath Ji is already possessed of that sparkling trait in terms of educating the entire universe. This

64. Bhagvad Gita IV, 7-8.
65. Kathopnishad, benedictory Stanza.

self-luminous and self-explanatory epithet 'Bhagawan' does not stand in need of any other aids or props by way of 'Jagat-Guru' or 'Sat-Guru'. 'Bhaga' (भग) has been used in the sense of final beautitude at many place in the Vedic Lore.[66] Shri Bhagwan Gopi Nath Ji epitomized this very dimension projecting from this word in fullness. He lived in the beautitude of his soul and finally merged with the ultimate beautitude of the super-soul. Initial and ultimate were co-existent within his super-self, as has been most succinctly laid down by *Vijnana* Bhairava:

सर्वदेहं चिन्मयंहि जगद्वा परिभावयेत् ।
युगपन्निर्विकल्पेन मनसा परमोदयः ॥

Sarvam Dēham Chinmayam hi Jagadvạ Paribhavayēt,
Yugpat-Nirvikalpēna Manasạ Paramodayah. (67)

"He who comprehends his own entire body or the objects of universe around him constituting his self-consciousness, with unhesitating mind, attains the most exalted upliftment."

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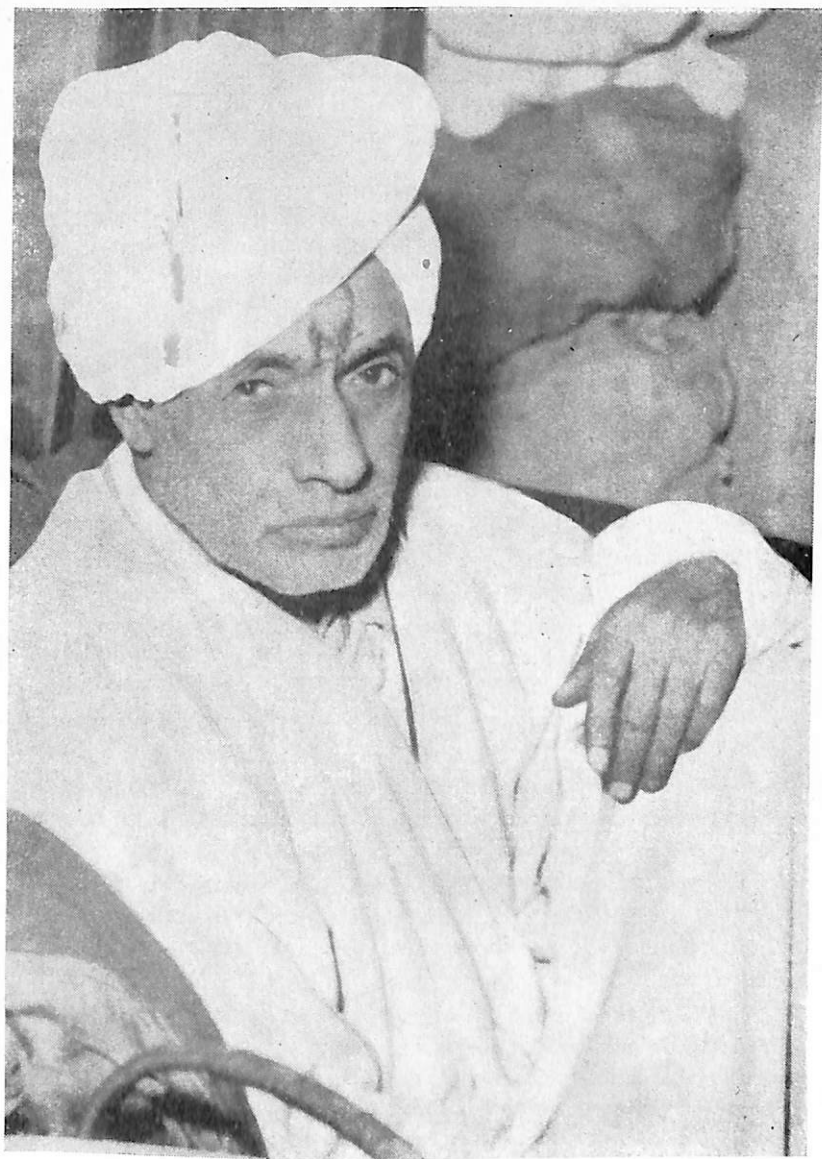
66. Aitreya Brahmana etc.
67. Verse 63;

Bhagawan Gopinath Ji — A Reclining Posture.

CHAPTER III

अजानन्तो यान्ति क्षयमवश्यमन्योन्य कलहैः
रमीमायाग्रन्थौ तवपरिलुठन्तः समयिनः ।
जगन्मातं जन्मज्वरभयतमः कौमुदि वय
नमस्ते कुर्वाणाः शरणमुपयामो भगवतीम् ।।

Ajạnanto Yạnti Kshyamavashyamanyonya Kalahair
Ami Mạyạ Gṛanthau Tava parilutṭhanta Samayinah !
Jaganmạtar janmajwarbhayatamah Kaumudi vayam
Namastē Kurvanạh Sharanamupayạmo Bhagavatim ! ! (1)

"O Mother of the Universe, Thou shinest as the moon to dispel the darkness, dread and fever of embodied life. All these followers of different creeds, in dark about Thy real nature, disputing with each other, stumbling and sinking deeper into the web of Thy illusion, helpless to save themselves, go to destruction. But we (Thy Devotees), bowing to Thee, seek Thy protection. O Sovereign of the Worlds."[2]

Shri S. N. Fotedar in his authoritative and enlightening biography of Shri Bhagawanji has often referred to Bhagawanji's preference for reciting verses from Panchastavi; Even though the super-souls at such a high pedestal of self-awareness are Svatantraya (self-dependence) incarnate, yet they owe a duty towards the aspirants around them, to mark legibly for them the rails on which they should tread. To speak baldly, it can be construed as the Guru-mantra (Initiative incantation) implicity spelt out to the intending realizers, transmitting a spark of the Divine to them. With such self-conscious souls, Divinity can never be inclusive, it is always exclusive and with a most charitable disposition this rare wealth, self-acquired of course, is transferred

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1. Panchastavi, V. 1:
2. Translation quoted from "Secrets of Kundalini in Panchastavi" by Shri GopiKrsna. Page 233.

in well-measured doses to the aspirants according to their need and urge for owning this sublime path. Thus they never feel orphaned for want of meaningful guidance,

The calculating gleam in the eyes of the awakened soul is the yard-stick by which the initiation and its magnitude are measured at the receiving end. This very gleam is the medium as well as the moderator for the intending soul to begin its innings for reaching up to the sublime. This may also be called as the vibrative give and take. The symbol of 'red-hot eyes' glittering in the corporal body of Shri Bhagawan Ji can be easily explained in this way.[3] The verse quoted above most graphically illustrates the futility of argument and counter-argument regarding the why and what of this mental ascension leaving occasionally bad taste in the mouth. Disputation is no substitute for enquiry, it is verily the nihilistic and negative approach which is out of bounds for this sublime quest. This is the very reason as to why the specific content of the Bliss (*Ananda*) attained by the super-souls has not been spelt out in flesh and blood of words. It is essentially an experience defying any definition. It is also related to the personal dimensions of the seeker, hence the Bliss varies from seeker to seeker, as has been indicated in the Gita:

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

Ye Yạtha mạm Prapadyantē Tạmtathaiva Bhajạmyaham!
mama Vartmạnu Vartantē Manushyah Pạrtha Sarvashah ! (4)

O! offspring of *Prtha* (Kunti), "the seekers who approach Me with their respective mental dimensions, I Own them in that very perspective, All human beings take up to My path in diverse ways."

Hence, the tools for self-cognition have only been defined clearly, how the ideal can be assimilated; but as to how this final Beautitude is like has not been put down in the most unambiguous language.

It is the natural culmination of the urge of soul to immerse into the super-soul which can only be felt but not described,

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3. Cf. 'Shri Bhagawan Gopi Nath Ji of Kashmir, by Shri S. N. Fotedar
4. IV, 11.

nay, more so, even defying direct communication. This penultimate stage of self-realization is to be relished by one's own self fully engrossed in it, and possessed of it. It is to borrow the idiom of sant Kabir beyond the ken of human speech "like the predicament of a dumb who cannot describe the taste of sugar." Exact expression of this Divine Ascendancy can be made only through the Vehicle of intense feelings which is by itself contagious, thereby sparing the self-realized soul the embarrasment and inability of conveying it to others. It could not be conveyed or transferred otherwise. In the language of the mystics it is named as vibrative transmission from one who is above to the one who is below. Shri Bhagawan Ji was a superb example of this self-contained blissful experience and he had perforce to choose the same means for anointing others around him with this indescribable elixir. The intensity of response to these vibrations is the measuring rod for the subliminal stature of a particular realizer. Light is not temporary absence of darkness, but its total annihilation, hence in the above verse, most dear to Shri Bhagawan Ji, these limitations of the erring human being have been clearly located. These are the knots of the illusory spectacle of the universe, the feverish dread of birth and rebirth, and the enveloping aberrations of ignorance. These are to be cut as under by the Grace of the Universal Matrix the author of the mundane as well as the sublime. Hence to seek Her refuge is the penacea for curing all these ills. And this kind of Divine exaltation does not serve advance notices to the aspiratnts. It is always self-sought and spontaneous. It is the communion of hearts — the one diffusing its aroma and the other receiving it without any murmur, the rhythmic heart — beats act as the language of initiation at this stage, introspection is then the consequent mental drill attuned with it, and introversion its natural consummation. Bhagawan Ji symbolised all these salient traits in himself in plenty. There was, therefore, nothing unusual about him in using fewest possible words and also his being fully absorbed in the inner — life he was living. Not only this, the symbols in terms of the perpetual fire before him and the 'Chillam'[5] with all kinds of intoxicating herbs being consumed, rather inhaled through their smoke, are

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5. The clay-cap of the hubble-bubble in which tobacco is ignited for smoking.

the eloquent reminders to the aspirants to derive precise meaning out of these.

The fire pan glowing with live embers before him can be construed in more than one ways. On the temporal plane it connoted the daily propitiation to Fire as enjoined by the Scriptures. 'Agni-hotra' is a daily routine to be observed by the Hindus — more so in the case of the householders (*Garhasthyas*).[6] Shri Bhagawan Ji though not wedded to any household (*Grahastha*) of his own, strictly speaking, could not but adore the Fire-god for bestowing weal to the house also under whose roof he was living. He was performing the duty of the real master of the house by alibi. Such men of super-Consciousness do not live in arrears. They repay more than they owe to their flock. He lived this Vedic exhortation in letter and spirit.

अग्निमीळे पुरोहितम् ।

Agnimiḍe Purohitam. (7)

'Fire is to be invoked first of all and propitiated"

The importance of this religious observance can easily be inferred by the fact that it forms the very first verse and the very first word of the Vedas. Before any attempt is made to place meaning in the fire-worship indulged in by Bhagawan Ji with meticulous regularity, it needs to be emphasized that such towering souls subscribe to the weal of the entire humanity, since 'spirit' is universal and unfettered by man — made barriers. In its broader subliminal perspective 'Dhooni' and 'Chillum' were the potent symbols to eschew, to consume, nay, to reduce to ashes the woe plaguing the entire Humanity, weal thus became the only residue for vouch-safing the good of the people at large. It was self-suffering paid as a premium for harvesting ennobling dividends. In its wake, if it did good to any individual or unit (family), it was merely incidental. Such 'Whole Beings' (पूर्ण Purna) have always concern for the whole mass of Humanity (पूर्ण Purna) Whatever whole is taken away from this entire whole, The whole (Purna, पूर्ण) is always left over. This is the crux of this kind of penance undertaken by Bhagawan Ji.

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6. Bhagvad Gita, VI, 1.
7. Ṛgveda, I, 1, 1.

This was, in sum, his prayer in silence. Moreover Shri Bhagawan Ji performed to the hilt all the *Yajnas* (Sacrifices) earmarked for the householders with the sole intention of bringing good to those people who served him. He, in a way, rectified on his own, their failings — this is what a great Soul does.

Sacrifice to gods (*Devayajna*) was performed through the Agni-hotra-the fire-pan before him. Sacrifice to the seers *Rsiyajna* (*Rsis*) was gone through by Japa (silent prayer) even by recitation of mantras. *Pitriyajna,* Sacrifice to the manes was fulfilled by Shraddhas (Six monthly and annual observances in the name of the departed). Manava-Yajna was duly accomplished by entertaining the visitors and guests. This whole gamut of worldly obligations was observed by him for the welfare of the people around him as also beckoning them to indulge in these with faith and devotion, otherwise being a *'Sanyasin'* — the one who had renounced the worldly attachments — this kind of observance had no meaning for him, and to crown all, he, as such, had been absolved of these rituals by the *shastras* (Holy books). The entire sixth chapter of Bhagvad Gita makes this point abundantly clear. Observance of these duties on physical plane with clock-wise routine was a constant reminder to the householders not to ignore these.

On the spiritual plane, his choosing the fire-pan and the 'Chillum' as his inseparable companions had some other purport to offer. These two fires, along with the three viz the fire of the belly (hunger), the fire of passion (Sex) and the fire of the *pyre* (Death) known as *Jatharagni, Kamagni* and *Chityagni* respectively, whom he had mastered, provided for him the symbols of Five-fold Fire (Panchagni Sadhana) through which Shri Bhagwan Ji was passing every moment.[8] This sort of non-stop drill has been ordained for the Yogis for baking their body and uncover from it the soul — Chastened and pure, as gold got out of the fire. All the impurities partinent to it get charred as those of the gold.[9] To this symbol of appropriating Fire, Shri Bhagawan Ji has alluded in this verse of his:

'Throw your 'Self' in the simmering cauldron
of incessant mental discipline,

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8. Kumarsambhava—V,
9. Patanjali's Yogasutras, Yoga Vaasistha etc.

And bake it fully as that of the 'Super-self'
with the fire of self-scrutiny from below,
With the non-leaking lid above it.
Make the 'Self' fool — proof from any norm whatsoever.
This delicacy of the 'Self' need be prepared with
The fragrant spicy salt of self-Education."[10]

Moreover, in the whole of the oracle under reference fire has been made a pronounced symbol for attaining self-perfection by Shri Bhagawan Ji. In the, *'Panchagni Sadhana'*, often undertaken in the open, the sun has been taken as the fifth fire from above, but Bhagawan Ji, as we all know, preferred to remain indoors while absorbed in this perpetual mental process; therefore. the rays of the sun acting as the fifth agent were invited by Shri Bhagawan Ji in silence and also dispensing with much ado about this, through the medium of his 'Chillum' and inhaling these direct. Hence this *'Sadhana'* was complete. This 'Chillum' was the antina attracting the effulgence of the sun. Shri Bhagawan Ji perhaps scenting the predicament of the posterity in analysing the symbol of fire before him, has most candidly averred that this is the agent and medium for wafting vibrations and also receiving these. 'The gods in legions are enamoured of this" (vide Shri Fotedar's biography of Bhagawan Ji). This attitude of his, is unerringly in tune with that of the vedic Rshis who conveyed their gratutide to the gods by making offerings to the fire. Fire has always been construed as such. Deities have, therefore been treated as 'Agnimukha'— 'Fire-faced' in our Scriptures.

These outward symbols were not actually for his own consumption, but for those around him, since he always lived in his thoughts. It was a mental process for him, these symbols acting as the aids for its consummation and consequent interpretation.

Hence, we are not presumably wrong in inferring that Shri Bhagawan Ji did not live for himself only, but for the entire humanity, putting in Herculean efforts to Vouchsafe for it a life of perpetual bliss; Voluntarily taking upon himself the onerous duty of building a bridge between its physical affluence and spiritual opulence. To accomplish this noble goal, he had to pay a heavy price in terms of self-suffering which is the usual badge and faith of this tribe of mystics.

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10. Oracle No. 6, Memento 1978, Page—31.

Shri S. N. Fotedar has related many anecdotes which prove beyond any shadow of doubt that Shri Bhagawan Ji had the interest of the humanity uppermost in his heart.[11] Such super-souls bleed and suffer for others only to procure unto them the bounties this life and the one beyond it offers. "It is carrying blazing-fire in one's own palm" as Nund *Rsi* has most aptly said.[12] Once a disciple of Shri Bhagawan Ji perceiving seeming contradiction in living for himself and also for others on the material as well as spiritual plane, posed an enquiry to him whether liberated souls should help the people in attaining the temporal benefits as also the spiritual rewards? Does it not dry up the fount of spirituality built by the peerless Self-Denial and penance?"[13] To this searching query Shri Bhagawan Ji, though reticent by nature, but to allay the misgivings of the aspirant, gave this pregnant reply:

"A man or even an animal can cross over to the other side of the river by his muscular body, but an ant-like insect cannot accomplish this without proper succour."[14]

The similes used by Shri Bhagawan Ji in this context demand no further explanation. These are self-eloquent and self-explanatory. However, one glaring fact comes to surface in this assertion, that is Shri Bhagawan Ji's unswerving faith in doing good to the mankind even at his own cost. This is exactly what Bhagawad-Gita has ordained:

> लभन्ते ब्रह्मनिर्वाण मृषयः क्षीण कल्मषाः ।
> छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥
>
> Labhantẽ Brahma Nirvaṇam Rishayah Ksina Kalmashah !
> Chhin Dvaidhạ Yatạtmạnah Sarvabhut a Hitẽ Ratạh. ! !(15)

"The seers whose sins have been washed away, whose doubts have been dispelled, whose mind is firmly established in God and who are actively engaged in promoting the good of all beings, attain the Transcendental Beautitude." Therefore, it becomes quite clear that personal good in the shape of spiritual Ascendancy is not at all at Variance with the good of people

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11. Vide 'Bhagwan Gopi Nath Ji of Kashmir'—Chapters VIII, IX etc.
12. Noornạma.
13. Quoted by Shri S. N. Fotedar in 'Bhagawan Gopi Nath Ji of Kashmir',
14. Ibid.
15. V, 25.

even though temporal. It is the promoter of human welfare, a gaurantee against any distress, Calamity and destruction. Collective or individual. Hence such souls combine in themselves the virtues of Yoga (full attention on Divinity) and *Ksema* (securing well-being).[16] That is exactly in what Shri Bhagawan Ji engaged himself upto his last physical breath. Such towering souls have, therefore, averted wars, vandalism and annihilation of human values through their silent efforts and also catered to the plaints of the people who approach them for their personal comforts. This is an inalienable heritage of super-souls, Vedic *Rsis,* Shri Rama and Shri Krishna, Buddha, Christ and Mohammed, all these super-souls obliged humanity by procuring unto them the comforts of life and of the super-life. Shri Bhagawan Ji being a viable component of this Divine legacy had to look to the fact that people at large should first feel at ease, only then their urge for approaching the ideal can have any meaning. It has often been contended that adversity makes a man and affluence a monster. It is a half-truth in the sense that being driven to spirituality with the sole purpose of fleeing from life with its adverse circumstances, is no compliment at all.

It is self-defeat or even self-deceit. The Hindu way of thinking has actually bequeathed to us the most correct word which is contentment (Santosha), mentally as well as physically being reconciled with the lot the Providence showers on a Man. In this state of mind there is mental equipoise, and not the impatience and rashness which adversity brings in its train. Contentment is full adjustment with what one has, no craving for getting more and more, while adversity is the dirge of unfulfilled desires. The former is voluntary, accepted by volition while the latter is imposed, thus incompatible with the temper of the mind. In the 'Santosha' attitude the man is possessed of immense joy, while in Adversity (*Daridraya*) he is always grumbling for want of a square life. Sant Kabir has therefore most succinctly brought out the incontrovertible content of this state of mind — 'Santosha':-

> "He who desires nothing, does not feel himself in want,
> is an emperor Foorsooth."[17]

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16. Bhagvad Gita IX, 22.
17. 'Sakhi'

Bhagawan Ji initiated those people into the realm of Divinity who were mentally disposed towards this flight of the soul, first making them secure from worldly standards so that they have no regrets for those whom they leave behind on material plane. Adversity could have driven them to crime also. Shri Bhagawan Ji would not have blessed those grumbling souls whose wants do never get satiated. This was going against the current. Hence in his own benign and Charitable way he tamed the ambitious propensities of the man, gave him only what he would need and also train him to get adjusted to it, then only he would yoke him on to the Divine path. For the good of the humanity and for his own good as that of the aspirant, Bhagawan Ji undertook this triad of Divine obligations with due care and thought. It is an achievement par-excellence. This is actually a happy amalgam of Dharma' (Religious duty) and 'Artha' (Worldly obligations), the one what he owed to his own self and the second what he had to accomplish for others. It is like the captivating fragrance of the full-bloomed rose, making its own existence viable as also ennobling others by its arresting demeanour.

The height of a soul can only be measured correctly by its capacity to carry as many smaller-souls with it as it can. That is what is called as living in the multitude as also being out of it. Bhagawan Ji acquitted himself exceedingly and incomparably well in this double task, a voluntary assignment of course. This is essentially tight-rope walking; but Shri Bhagawan Ji opted for this even at the risk of exhausting his own fund of subliminal virtues to which a disciple of his had referred to, as cited earlier. This kind of altruism as indulged in by Shri Bhagawan Ji is not only very arduous but also highly munificent. In the realm of 'Divine' short-cuts are a misnomer. The path for it is to be levelled by our own efforts, at times circutious and at times deluding, but straightening it and giving it a final touch by the indefatigable perseverance and undivided mental participation in it. It cannot be had for a song, it is to be earned and assimilated, the secret of which Shri Bhagawan Ji knew in its totality as is evident unmistakably from the behaviour and conduct he had to observe on this physical plane in his own right.

Transcendence being unmanifest, an experience in the final analysis, can in no way claim any nomenclature. It cannot obvious-

ly have any form or colour, it even defies exact description. However, its manifest form has been acknowledged as the corrective for the vagaries of human mind. It has therefore been given a name as Shri Rama, Shri Krishna, the Devi or Shakti, Shiva, Vishnu etc. by the fertile imagination of the Hindus; in this way monotheism got multiplied into polytheism, and each devotee according to his mental aptitude owned any one of the pantheon thus projected for his upliftment. Some pin their faith on Shri Ganesha, some on the incarnations of Vishnu, Rama and Krishna and some treat the Lord as Shiva inhabiting the mount Kailasha in company with his spouse Parvati. In this way, the smaller souls have been afforded the opportunity to ennoble themselves. Even at the very dawn of Indian thinking the seers could not reconcile themselves with the multiplicity of the gods though representing various aspects of the one Sole Nature:

हिरण्यगर्भः समवर्तताग्रे
भूतस्यजातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुते मां
कस्मै देवाय हविषा विधेम ॥

Hiranyagarbhak Samavartatagre
Bhutasya Jatạh Patirēka Asit!
Sa dạdhạra Prithivim dyạmutemam. ! !
Kasmai Dēvaya Havishạ Vidhēma ? ! (18)

"At first the 'golden Egg' enveloped whole of this world which was the one and only one Lord of the created beings; It was He who encompassed the whole globe right upto the sky. Now! which god shall we propitiate with oblations?" This verse epitomizes the attitude of an ordinary realizer in utter confusion about the exact purport of the multiplicity, but at the same it has also spelt out the precise answer to this questioning tendency. This spirit of enquiry is nothing but the confirmation of the oneness of God-head with its primoridal aspects known as the Shakti which has been explained in full earlier. This is the crux of the Hindu way of worship, inherent unity diversified into multiplictiy each according to the mental equipment of the aspirant. Bhagawan Ji could very conveniently fathom the innate capacity of an aspirant setting his foot on the sublime path. He, the would-be realizer, could not be goaded on to this excellence of mental

18. Ṛgveda X, 121, 3;

ascension in a vacuum, asking him to introspect on the unmanifest. It is definitely a negative approach, disheartening the soul to fly up to the super-soul. When the actual realization is acquired, then only these outer appendages and aids in the form of Finite forms of the Divine drop down like the slough from the serpent. At the initial stage they perform the purposeful duty of initiating the aspirant into this realm of self-cognition with ever-increasing gusto and unmitigating appetite. These personifications of the Divinity act as the travelling-kit and the expenses thereof to make this mental journey attractive, rewarding and in no way a drudgery for the aspirant making his debut on the spiritual plane. The road to spirit does inevitably lie through the world — in owing it and in not abjuring it as the first experiment, when this process finalizes in forsaking these worldly attributes labelled with each form of God on the mundane level. That is the 'Kaivalya'[18] stage, being the whole, Absolute or Entire. Hence, Shri Bhagawan Ji was quite awake to the inherent urge of the realizer to procure to him the tools which were voraciously palatable to him. He for himself was definitely above these aids, but gauging most sympathetically the tendency of a certain aspirant for his 'I Shta' (Tutelar deity) gave a pat on his shoulder for proceeding forward with this mental frame pinned on a certain deity as his favourite. Hence, Shri Bhagwan Ji at times recited the names of Rama and Krishna, at times of Shiva and Shakti; but this was all for the consumption of the aspirants around him. He would throw a cap and could also judge whom it would fit. He fully knew the essence of the following verse.

यत्र यत्र मनस्तुष्टि–र्मनस्तत्रैव धारयेत् ।
तत्र तत्र परानन्दस्वरूपं संप्रवर्तते ॥

Yatra Yatra manastusti, manastatraiva Dhạrayĕt !
Tatra Tatra Parạnanda Svarupam Sampravartate ! (19)

"This chastened mind should be directed to wherefrom it derives acquiescence — indifference to everything except that of which it is possessed — therefrom the unalloyed and the innate form of 'Super Bliss' flows in abundance".

18. Shiva Sutra, III, 34 ;
19. Vijnạna Bhairava, Verse 74.

In line with this concern for the aspirants, Shri Bhagawan Ji often expressed a desire to go to "Ksheer Bhawani" Shrine or Jwala Devi hillock, and even circumabulating the "Sharika hill" — different forms of the Shakti.

He accompanied the devotees to these renowned pilgrim — spots with the sole motive of catering to the innermost urge of an aspirant for a certain Devi. When he opted for going to *Tulamula,* it was only for the gratification of the aspirant and a subdued hint to him to meditate on this very form of the Super-Energy. The same holds true in respect of other Shrines. Shri Bhagawan Ji could have easily afforded to remain indoors and not escorted the retinue of his devotees to such divine places, He was himself Divinity incarnate with all its attributes fused in his own self. This gesture of being physically with the aspirants at such sanctified spots was only a rewarding medium employed by him to initiate his flock and if any hitch could be detected or experienced in the rapport between the Deity and the Devotee, he was there to remove it. Moreover, this practice of visiting the shrines was his respect for the tradition even at such a subliminal stage which angels would envy. This was a clarion-call, in meaningful silence of course, to his devotees to reap as much virtue as they could by visiting these hallowed spots. On the mundane level, no other fool — proof device for harnessing the aspirant to the 'Sublime' could be dreamt of. Even Shri Bhagwan Ji himself ran this gauntlet for seven full years even though he had had "Sakhshatkara" (of Personal realization) of Sharika Bhagawati earlier, to mark the frontiers between the manifest and the unmanifest.[20]

Shri Fotedar has also made a point, while commenting on the casual visits Bhagawan Ji would make to the Shrines, which deserves mention. He writes that at such hallowed places the climate for emiting as well as receiving the impulses and vibrations is very propitious for reasons obvious, hence his 'Kriya' — mental of course, from every dimension — would receive the proper nourishment and sustenance in such a deified atmosphere.[21] However, it can be said with impunity that such emancipated souls can transform the environment to their own liking and do not ordinarily move out of their haunts, which act as the shrines

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20. Bhagwan Gopi Nathji of Kashmir, Shri S. N. Fotedar, Chapter X.
21. Ibid-Page 44.

sanctified by their aromatic presence and benign mental exercise to all intents and purposes.

'Devis' and gods are at the beck and call of such lofty souls, even always present before their mental eyes. Shri Fotedar has given copious instances culled from the life of Shri Bhagawan Ji regarding this assertion. Hence, whenever Bhagawan Ji moved to a shrine, it was more in the interests of his retinue than for his own self. He like his other counter-parts in this Divine mission did not live for himself alone, he lived also for those who were around him, as has been emphasized earlier; this double-duty the one such super-souls owe to their own self and the other to the Humanity at large, is the corner-stone of their noble attempt to assimilate super-self. In this attitude of theirs, the altruistic propensities shine the loudest. At the initial stage such aids in respect of visits to shrines etc can be explained but when the goal is achieved such sojourn has no use or meaning for emancipated souls.[22] Perhaps Shri Bhagawan Ji in his self—*awareness* was also aware of the fact that posterity might read any other meaning from what he did on physical plane, hence as a master-guide unfolded the inherent purport of all what he was engaged in on the material plane by crystallising the unambiguous answer to this seeming contradiction in one sentence—"Gita is my Guru".[23] Bhagavad Gita has always inspired the tallest souls and everyone of these has found agreeable food for thought and consequent mental follow-up in this repository of knowledge. Bhagawan Ji also without mincing words acknowledged this very word of Lord as the fount of his education culminating in self-education. In the back-drop of the multidimensional personality of Shri Bhagawan Ji, we can safely assert that the message of Gita condensed in the following verses acted as the tower of mental strength for him:

नहि देहभृता शक्यं त्युंक्त कर्माण्यशेषतः ।
यस्तु कर्मफल त्यागी स त्यागीत्यभिधीयते ॥

"Na hi Dēhabhṛtạ Shakyam tyaktum karmạitnyasheshtah !
Yastu Karmaphalatyagi sa tyagieti abhidhiyate ! (24).

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22. Ibid—Chapter V.
23. Ibid—
24. Chapter VXIII, 11.

"Since it is not possible for embodied beings to renounce all action completely, hence it is said, that he who renounces the fruit of action has truly renounced."

Hence, whatever Bhagawan Ji did as an embodied being was performed in the most detached way, forsaking the fruit of the actions and surrendering himself completely to the will of God:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Sarva Dharmanparityajya mamēkam sharanam Vrja !
Aham tva sarvapapēbhyo mokshayiṣyami ma shucah !! (25)

"Having renounced the host of customary religious observances, seek refuge in Me alone; I shall absolve you of all the sinful traits; therefore, do not grieve"!

Such an attitude of self-surrender endows the realizer with an undisturbing equation between himself and all that is around:

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शिनः ॥

Sarva Bhutasthamanam Sarvabhutani Catmani !
Ikshatē Yogayuktama Sarvatra Samadarshinah !! (26)

"The realized soul, who is united in identity with the all pervading Infinite Consciousness, looks on all with an equal eye, sees the self present in all beings and the beings existing in his self." And this is exactly the mental state at which the vibrations emitted and received maintain a cohesive rhythm, which Shaivas call as:

प्राण समाचारे समदर्शनम् ।

Prana Samacarē Sama darshnam ! (27)

"Regulative equation of the vital breaths, arms (the realized soul) with viewing all equally."

At this stage a mental dialogue ensues between the Infinite which is now the realized soul (though donning a manifest body) and the prospective 'realizers, the Finite, the medium for this

25. Ibid, 66.
26. Ibid – VI, 29.
27. Shivasutra, III, 22.

being the wave — length adjusting in line with the distance the latter has with the former. Hence the embodied existence of the self-conscious spirit, as Bhagawan Ji was, felt commotion in his limbs because mind was in ferment and sent such electric shocks to the body. The cause being mental and the effect physical as the Shiva — Sutras lay down clearly:

दृश्यं शरीरम् ।

Dṛashyam Shariram. (28)

"This body is to be construed as a part of other objects around." And the organs of sense and sound are the spectactors viewing this sport of 'Abheda'— homogenity around the so called 'Bheda' — heterogenity:

प्रेक्षकाणीन्द्रियाणि ।

Prēksakaṇi Indrạyani. (29)

The propeller of all this mental or physical activity is definitely the soul, hence is called 'A dancer':

नर्तक आत्मा ।

Nartaka Ātmạ. (30)

A realized and emancipated soul is not a decorative show-piece in the touch me-not style, but a living organism anxious to carry as many as it can to his zenith of self-awareness. It is to speak lucidly, one for many and many in one.

That is exactly the method in the so called "Spiritual madness" of such subliminal souls. Bhagawan Ji acquitted himself exceedingly well in this mission of ennobling the flock around him.

When this ingenious, innervate power is attained by the soul in its fullness, the utility of the body is minimized to a cipher. It evolves itself into astral content, the time and space can in no way bind it. Therefore, even though Shri Bhagawan Ji returned his body to the five elements it was made of, yet the vibrations he sent forth are there in the atmosphere ready to oblige an aspirant quite deft in laying his hands on the correct knob.

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28. I, 14.
29. Ibid–III,11.
30. Ibid–III, 9.

Intensity of feelings for him will correspondingly react in the same tenor on the realizer. Therefore, when many of the disciples of Shri Bhagawan Ji, who have been initiated by him on the physical or mental plane, do experience such soothing shocks of his vibrative personality, unseen of course, is the usual behaviour of such lofty souls and nothing else. It is the call of the super-soul to sublimate the soul confined in a body. The pre-requisite formality of having drunk in the magnetic personality of Shri Bhagawan Ji by the eyes, having seen him in flesh and blood can be easily dispensed with, as has been the case with all such Divine manifestations. Shri Rama or Shri Krishna have been unknown physically to the modern age, yet they live in the hearts of millions of people on the globe.

This spiritual relationship can be favourably compared to the persistent endeavour of a radio-fan, who in his curiosity for discovering unmanned and unnamed stations on the machine stumbles on a wave — length unwittingly, affording him the maximum possible pleasure. The comparison stops here in the case of the fan and his radio; but it goes further to such chaste heights on the spiritual level, that reciprocity of the feelings is easily registered even though both the one who gives and the other who takes, have not confronted each other from the ocular point of view. This relationship, thus, is spontaneous and speedy. It is also global, strongly expressive and mellowingly impressive. The Vibrations received and consequently transmitted by Shri Bhagawan Ji during his life-span are ever-green in the atmosphere, and even when he immersed himself in the ocean of Self — Consciousness, the resounding Waves thereof are still wafting their undying music to the seekers. It is a continuous exercise having no relation to the body or otherwise. It is the tinkling of the soul which never dies. Every Tom, Dick or Harry is not destined to derive inspiration from this. The one who is properly groomed to receive this light without losing his mental balance can have it for asking. He be in Africa, America or Australia, he is as near and dear to Shri Bhagawan Ji as his Self-Cognition, the precondition being that he should be dexterous enough to strike the right chord, manipulate his machine with such meticulous care that the waves come surging to him anointing him profusely, guiding him meaningfully and leading him on to that summit where even gods fear to tread.

To conclude, the eulogy to the All — pervading Mother will unfold all what we have endeavoured to uncover in the preceding pages:

"O Mother, how great is Thy glory that even though swallowed up by earth, water, fire, air, mind, the sun and moon (though enveloped by all these elements in the embodied Jiva), in Thy super fine state of Sky-like expanded Consciousness, not a trace of any of these enveloping sheaths is found there."[31]

Does anything remain to be said about Shri Bhagawan Ji now?

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31. Panchastavi, V, 15, Translation Shri Gopi Krishna from his "Secrets of Kundalini in Panchastavi"—pages 237–238.

CHAPTER IV

समाना व आकूति समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥

Samaṇa Va Ākutih Samanạ Hrdayạni Vah !
Samanamastu Vo Mano Yathạ Vah Susahạsati !! (1)

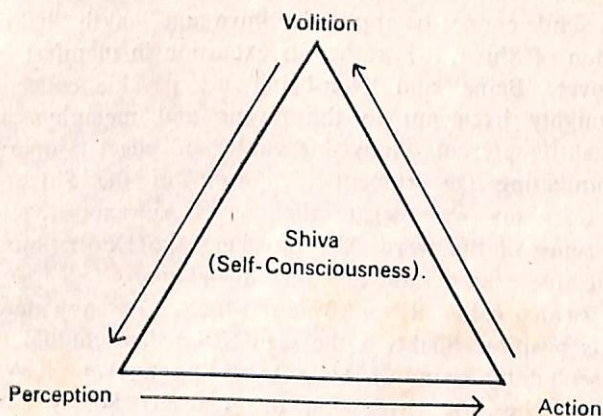
"You may all engage yourselves in uniformly ennobling deeds with Common steadfastness. Your hearts may beat in unison! Your minds may exude same thoughts and your company on equal footing may reverberate commonness of purpose."

"Spirit" is all — pervading, hence spirituality is universal. It does not confine itself to water-tight compartments of geographical or other bounds. It cannot either be enslaved by time. It is over and above the space and its antecedent time. The Vedic seer in the above verse has most unambiguously unfolded this universal truth of maintaining harmony in word, deed and mind with his counterparts on the entire globe. It is an invitation not by appointment but at its will to the human mind to reach up to the subliminal ideal hand in hand for a common approach, common effort is the essential pre-requisite commonness of purpose fortifies the multitude with ever-cementing ties of brotherhood. The distinction between the man and man vanishes and they become co-partners in this search for their soul, locating it, sublimating it and consequently immersing with the super-soul; but at the same time it is to be remembered that for these lessons on 'Spirit' no instructional classes need be taken. Divinity has sole concern for the quality than for the quantity. Numbers have no significance on that higher altitude of self-awakening. Even one sweet smelling rose can lend ravishing grace to the entire lawn. Therefore, it goes without saying that self-education is to be attained by self-effort, for this no external aids can be of any help.

Shaivism has summed up this 'Exercise in Divine' in a triangular harmony between the volition (*Iccha*), perception

1. Rgveda X, 191.

The sparkle in his eyes.

(*Jnana*) and action (*Kriya*). This can be more usefuly explained through this linear graph:

"Volition is the chaste self-propelled upsurge in the mind to reach up to the sublime":

इच्छा शक्तिरुमा कुमारी ।

Icchạ Shaktirumạ Kumạri. (2)

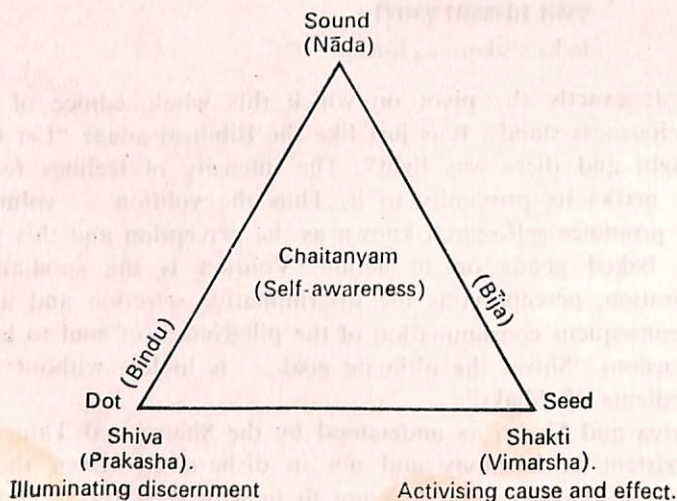
It is exactly the pivot on which this whole edifice of self-consciousness stands. It is just like the Bibilical adage "Let there be light and there was light". The intensity of feelings for an ideal marks its proximity to it. Thus the volition — voluntary urge promotes self-search known as the perception and this when fully baked goads on to action. Volition is the spontaneous inspiration, perception is the discriminative selection and action the consequent consummation of the piligrimage of soul to higher dimensions. 'Shiva' the ultimate goal — is lifeless without these ingredients of 'Shakti'.[3]

Shiva and Shakti as understood by the Shaiva and Tantra are co-existent in harmony and not in disharmony. Even the use of the word co-existent does not fit in with their precise relation with each other. We may treat them as congruents. Sir John Woodroffe and J. C. Chatterji have misconstrued Shakti to

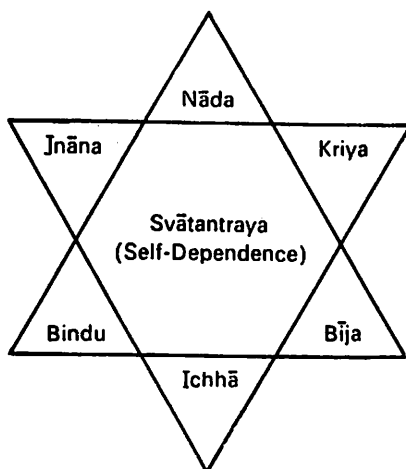
2. Shiva–Sutra, I, 13.
3. Dēvi–Bhagvata, Saundarya Lahari, 1.

represent negation (*Nisheda*)[4] "The principle of negation as explained by Spinoza and Hegal is a logical dichotomy where 'Being' and 'Non-being' live together in an unholy alliance"[5] But this simile cannot be applied to Shiva and Shakti; Shakti is not a negation of Shiva, it is rather its extension in manifest form.

Moreover, 'Being' and 'Non-being' are psychic concepts and are throughly irrelevant to the mystic and metaphysical subjects. Shakti represents Activising cause and effect (Vimarsha) of the Illuminating Discernment (*Prakasha*) of the Shiva, hence does not in any way negate the cosmic consciousness in the western sense of the word. She translates the Desire into action after selective examination and scrutiny (*Jnana*).

Shiva is also called a dot (Bindu) which defies any magnitude except its position. Shakti is the seed (*Bija*) their mutual relation is represented by sound (*Nada*). According to Tantra, *Nada* or Shabda' is the first expression of creation.[6] So, it has been rightly said that in the beginning there was nothing but word and the word was God (*Shabda Brahma*).[7] Hence the triangle as depicted earlier developes into one more projected one in this manner:

4. 'The garland of letters', page 97, Kashmir Shaivism, page 63.
5. Dr. L. P. Singh–'Tantra–its mystic and Scientific basis; page–52.
6. Sharada–Tilaka, Chapter I, 9.
7. Mạdhvacạrya – 'Sarva–Darshan–Sangraha', page 211.

This mental discipline emanates from the sound in its turn engulfing the space by virtue of its dimensionless position (Dot), engendering the Discernment, illuminating the self as well as the environs, culminating in sowing the seed (*Bija*) through the transference of the activising cause to consummate in the effect — the province of Shakti. Hence *Prakasha* is also called Shiva and Vimarsha 'Shakti' and their congruency earns the name of Self-Dependence (*Svatantraya*) or 'Param-Shiva' — the super-consciousness. All these levels of consciousness from *Nada* to Vimarsha equip the realizer with the rare gift of Super-Consciousness (*Param-Shivata*). When these two triangles are inversely placed on each other with the vertices confronting one other, it is called the *'Shata Chakrra'*[8] — the six circular spheres representing *'Devi'* in the ordinary parlance. In Yoga or especially in the Kundalini Yoga,' these Chakras have some other connotation.[9] *'Shata Chakra'* is a linear expression of the subliminal aspect in the form of Shakti and that also in manifest form.

It is actually an attempt to 'identify' the unmanifest, mental and spiritual ingredients in their manifest application to achieve super-consciousness:

8. 'Shatacakre Nirupanam', page 81.
9. The mysterious Kundalini (9th Edition) Taraporevala Sons, Bombay, Page 43. Shri Gopi Krishna–'Kundalini in Time and Space, Page 69.

Obviously the laboratory for this mental-discipline is the mind. The states of consciousness comprising the urge, its proper understanding and the consequent execution form the triad of this mental-drill, on the contours of which a realizer can safely plant his comprehensive faculties to reach up to the mental Bliss (*Ananda*), the goal of self-realization. Therefore, the very first requisite for undertaking this journey to sublime is the proper training of the mind. Curiously enough and paradoxical also mind is not a part of human body. Physiology cannot and, so has not described it. This word has been derived from the verbal root *'man'* (मन) to think, to conceive, hence the noun — form manas' (Mind) will mean thinking, conceiving etc. So, this epithet is a potent vehicle for receiving and conceiving ideas, thoughts. It is the mental terra-firma under whose thumb is the entire physical body with its organs. Hence it has been rightly addressed as the Charioteer controlling the reins of the body. Mind is the mirror in which the action and reaction of the limbs — is registered and reflected; ironically enough it is also the inspiring agent of these physical commotions. It is an idea, its origin as well as its finality. Therefore, it is always the mind that plays the mischief and to forestall its waywardness needs to be checked. It is nebulous and elusive, hence it is very difficult to get anywhere near it. Therefore, it has been ordained by all the enlightened souls to tame it first. This is the first lesson in the text-book on Divinity. Taming might mean doping for a while, hence it is to be made completely subservient to your own self, otherwise it might work havoc with the spiritual wealth one might have acquired when the firm grip on it gets loosened somehow or other.

It is to be chastened and that will connote the permanent cure for its ailments. It is to be put on the right track. We have been told to use various methods to keep it in discipline. There are some physiological expedients also prescribed for its total subjugation just as Yogic practices, more so *Hatha* Yoga. Without doubting the efficacy of such prescriptions, we may also add that mind being a psychological entity deserves to be approached through that very medium; iron only can cut iron no other metal however, solid and strong it might be, dare accomplish it. Therefore supression of mind through physiological means cannot vouchsafe permanent remedy. Supression

presupposes recurrence even with a more violent bang. Hence the need for its proper education, which is known as sublimation also. Moreover, the common man with his usual frailities and limitations is scared of taking to these physiological exercises, the inference from which being clear that temporal life is to be abjured. It is a very hard decision to make. hence the man in general, in utter disgust and confusion bites the dust and surrenders to the caprices of his mind. He prefers to become a slave to being a sovereign owing to this snag of denying material benefits to himself. This kind of predicament in terms of compelling circumstances which make a monster of a man, has been most realistically resolved by the Monistic Shaivism of Kashmir. It has tried to procure unto man the rare gift of manliness in every sense of the term. It has not made tall promises of deifying him or in default of the prescribed norms degrading him — an oscillation, fruitless of course, between the Deity and the Devil. It has always striven to treat him as a man and has elected to keep him so. For reasons obvious, it has, therefore prescribed a code of conduct for him embracing in its ambit the material gains as also the spiritual attainments. It has started with an outlook of affirmation and not of rejection like the *Vedantins*. To the Shaivas man is in no way inferior to gods. He is the crown of creation. They do not, therefore, transform him into a god, but would emphasize that they would only make him understand that he has been actually "made after the image of God." And that God within is self-awareness (*Chaitanya*) which state of mind transcends the pantheon of gods in every way.

He, therefore, is God and not one of the gods. Their unequivocal thesis is "Man is God", "This world is God",[10] which is not unreal, as the author of both these Man and his world is God—the undecaying Reality (*Sat*). Reality cannot be a progenitor of unreal objects, a live flame only can infuse evergreen life in a lamp, and this chain-like process has no end in itself. The lamp does not borrow light, but assimilates it, Which is definitely a permanent affair with it. So it is perennial and not ephemeral. Hence Shaivas have beckoned to man to dedicate himself to constant endeavour and ceaseless effort to edify his

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10. Tantraloka' of Abhinavagupta.

soul without clashing with the amenities the temporal life offers:

उद्यमो भैरवः ।

Udhyamo Bhairavah. (11)

'Self-Effort is Transcendence."

A happy compromise between the matter and the spirit, mind and the soul, Man and his author God is the Key-stone on which the practical and matter of fact teachings of Shaivism stand. It has catered to the mental makeup of the general masses and not cared for the few and far between elite. Hence their teachings are simple straight and sappy. They never opted for making the entire human population as mendicants renouncing the world (*Sanyasins*) but carved out of them fullbaked realizers of towering human intellect and understanding (*Acharyas*). Therein lies the fundamental difference between the Vedanta and Shaivism. The distance between assent and dissent also marks the distance between Shaivism and Vedanta. This very constant yet unfatiguing effort was the badge of Shri Bhagawan Ji. Introspection was his creed and love for Humanity his religion. Hence though physically hemmed in between the mountain-walls of Kashmir, he was spiritually a world-citizen.

His message re-echoed with redounded force when it got wafted over the atmosphere, and our Co-sharers in this Divine enlightenment in Australia could most correctly harness their psyche to it, eventually being rewarded with the mental dialogue and the consequent rapport with Shri Bhagawan Ji on this "hot-line." This is no mean achievement on their part, the most vocal proof of which can be gleaned from each line of their notes so benevolently transmitted to their brethren at the Ashram in Srinagar. These letters have been printed along with, comprising the V annexure of this treatise. These notes are soaked in unswerving faith in Shri Bhagawan Ji not for being a super-man, but for his alchemic touch in converting dross into pure metal. Man on gaining higher level becomes self-contained and also self-centred but for Shri Bhagawan Ji the self embraced the heart-beats of entire human population. His life never owned seclusion or retirement from the flock. He always lived with them and

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11. Shivasutra – I, 5.

also laboured incessantly for them. Such bi-dimensional life is always communicative and receptive at the same time. This is actually the watermark of Shaivistic beliefs.

It has been contended that such towering souls guide the aspirants through 'remote control'. In view of their omnipresence in spirit, this assertion does not hold water. However, this fact needs to be conceded that they possess full mastery over vibrating their elan through the cosmic channels. They are in no way distant from those who aspire for them; therefore, to think of remote control is nothing but begging the question in this behalf.

Spirit is Transcendental and all-pervading. It is also omnipresent, omnipotent and omniscient. The medium for becoming one with it is mental and in no way physical. Mental communion is the fastest, oblivious to the limitations of Time and space. Hence, the self-conscious-souls can be on the globe anywhere and anytime. Our friends in Australia have substantiated this truth in abundance. In this context, we cannot resist the temptation of quoting from their experiences wafted to us in the most pregnant Vocabulary:

"And when I returned to Australia I hung the picture (of Shri Bhagawan Ji) in my room. At first I hung it at the foot of my bed where I could lie in bed and look at it, but during the night I felt a kick across the sole of one foot, and I realized that this was not the place for the picture. On re-reading 'Memento' last evening (section on Sakshatkara, 3 in Bhagawan Ji's Philosophy) I suspect that the kick came from Bhagawan Ji; However, I hung the picture so that it now faces the East, a window and the city of Sydney."[12]

Meditation has been proved to be an efficacious Vehicle for being possessed. As has been made clear earlier, this mental exercise demands whole man, nay, never in parts. Thus it has been divided into two categories, Savikalpa (Distinctive) and Nirvikalpa (Total) respectively. The common link between these two is obviously vikalpa taking 'Sa' or 'Nir' as the prefixes according to the mental level of the aspirant. We shall first try to analyse the content the epithet Vikalpa projects. 'Vikalpa' in ordinary parlance means option, alternative, or even doubt, uncertainty or indecision.

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12. An excerpt from the letter from Mr. Philip—enclosed.

Utpalacharya define 'Vikalpa' as:

अहं प्रत्यवमर्शो यः प्रकाशात्मापि वाग्वपुः ।
नासौ विकल्पः स यदुक्तो द्वयाक्षेपी विनिश्चयः ॥

Aham Pratyavamarsho Yah Prakashaṭampi Vakvapuh !
Naṣau Vikalpah Sa Yadukto Dvyaksēpi Vinishchayah !!
(Ishwara Pratyabhijnạ, Page 238)

"The universal I consciousness, though it is the very life of the light of consciousness and is embodied in Transcendental speech, is not determinacy (Vikalpa), because determinacy (Vikalpa) is certainly that which implies being two." 'Sa' prefix denotes 'accompanied with'. It may, therefore, be taken to be the state of determinate absorption. On this mental horizon the Individual I-ness is transformed into cosmic I. It is to speak squarely, the mental state with attributes of the manifest :

सगुणा स्थितिः सविकल्प समाधिः वा ।

Saguṇạ Stithih Savikalpa Samạdhih Va ! (13)

'Nir', 'denotes without', 'shorn off'. It is indeterminate and non qualified unification with Shiva. No traces of dualism (Bheda) persist here. Herein the I-ness gets dissolved into Divine consciousness completely:

आत्मनि महत् प्रणाशेनिर्गुणस्थितिः निर्विकल्प-समाधिः वा ।

Atmani Mahat Prạnashē Nirgunạshthitih
Nirvikalpa Samadhih Va ! (14)

It is the complete identification of macrocasm with the microcasm. In the 'Savikalpa' form of meditation, the cosmic consciousness dawns, and in the 'Nirvikalpa' it is the transcendental consciousness, 'I' and 'you' losing personal dimensions, both become 'I' (Shivoham). Hence this kind of meditation has been termed as a state of objectlessness; In 'Savikalpa' subject is still pronounced than the object, the traces of duality do persist herein. Just as from the manifest the cognition of the Self-unmanifest-starts, in the same way 'Savikalpa' absorption is a preamble to Nirvikalpa, oneness between the self and the superself; there is no object but only the subject all around. Therefore, the two

13. Anand Sutram VV, 1, 21.
14. Ibid – VV 1, 22.

expedients as defined above are the two aspects of the mystic unification of Shiva and Shakti known as Samadhi:

शिवशक्ति समायोगो यस्मिन् काले प्रजायते ।
सा सन्ध्या कुलनिष्ठानां समाधिः स विधीयते ॥

Shiva Shakti Samayogo Yasmin Kalē Prajạyatē !
Sa Sandhyạ Kulanishthạnam Samadhih Sa Vidhiyate! (15)

"The moment Shiva and Shakti are identified with each other completely, that union is called as the 'Samadhi' — total absorption — for those who profess Shaivism."

Shri Bhagawan Ji's enlightening life on this earth was a glowing chapter of this mental discipline in every sense of the word. At the same time. We shall have to concede that smaller souls still in the process of flying and consequently assimilating the super-self cannot be expected to own this subliminal state quite for the asking and also even in a trice. They have to undergo apprenticeship first and for them the ideal is their master who has enthralled them by his magnetic personality. They have also to seek the aids for making their labour rewarding and purposeful. Even though physical in appearance, it is always a mental relationship between the ideal and the would be cynosure. In that context only the scramble for getting pictures and lockets of Shri Bhagawan Ji can be fully comprehended.[16] This need arises at the 'Savikalpa' level of meditation and after incessant and continuous '*Abhayasa*', the Contours of Nirvikalpa assimilation are discerned and these physical aids lose their meaning. In this connection our Australian brother writes:

"The reality of Bhagawan Gopi Nath Ji has not diminished over the months. His guidance in the everyday matters of life is a constant continuing reality. Of equal significance is his gradual opening up of that wonderful world above me. The attitude to him is one of surrender and gratitude."[17]

In this attitude of self-surrender, compassion connotes the natural finale, which has earned the epithet 'Self-consciousness'— individual and universal fused into one, immanent and transcendental glued to each other, seemingly macrocosmic inherently

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15. Kulạrnava Tantra, page 236.
16. Vide letter – (enclosed) V Chapter.
17. Vide letter – (enclosed) ,,

microcosmic. Hence, this assertion from our Australian friend has even more to convey than the words in which it is clothed:

"After meeting Bhagawan Ji in the realm above thoughts, I realized that, because of his Self-realization he has ceased to be a Kashmiri in a limited national sense, but a Kashmiri in true sense, that is one who is at the centre, the meeting point of the great systems of universal consciousness — Hindu, Buddhist and Monotheistic."[18]

These noble thoughts are unerringly the symptoms of a soul in ferment and flux and at the very threshold of that self-awareness which mutilates the distance between the Self and the universe around. It is that sublimated I-ness which sees everything reflected in his own Self. It is to speak more correctly initial reflection and subsequent projection. Our Australian brothers seem to have stolen a march over their counterparts in Kashmir. They have realized the inherent Truth of Bhagawan — Consciousness.

This mental experience has been most graphically penned down by sister Jann:

"Recently in two visions I saw the picture of Bhagawan Ji become a safe, holding untold treasures and secondly as a tunnel leading to the glorious Lights."[19]

"The realm above thoughts" as alluded to by our Australian brother is exactly the "Nirvikalpa Samadhi" which has been made clear earlier. And in that mental ecstacy, Mr. Philip has woven a dexterous panorama of sight and sound saturated to the brink by his inner-Consciousness.

The life within and the life-without, the outer Nature in its pristine glory and the inner-Nature with its ambrosial Bliss the crowd and the individual are all essentially one even though bearing different labels. Their unity emanates from their inherent reality. Spirit is never averse to Nature. It is the tenacious addiction to Nature which disturbs the equation between the two. Unity can always be understood in the context of entities having common traits. The outer cosmos if taken to be unreal can in no way become one with the inner Transcendence which is real. In Shaivism fusion of realities, the universe (Jagat) and the Shiva

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18. Vide letter – (enclosed) V Chapter.
19. Vide letter marked – (enclosed)

has been emphasized all along. If unreal and real are said to have coalsced, it cannot be an equation but subjugation — the real devouring the unreal. Therefore, Mr. Philips experience merits quoting ad Verbatum:

"To me, things as they appear are real. The experiences since meeting Bhagawan Ji have enhanced rather than diminished this view. At times I see things abundantly alive with the life within them. Earlier this year I was meditating in a sort of grotto with a water-fall, and everything I saw shone with its own inner harmonious light and I asked "Is there any reality beyond this." Nothing further was indicated. To me it is the difference between the Witness Consciousness and the experiencer. The former sees and drawn what it sees into the depths of its own serene depths of imageless sleep. the latter goes out in unity to the world of appearances and the appearance, dies as if it never was: in the latter it ceases in a consummation more full of delight than the sum total of all unions in the World."[20]

This is most precisely the inner-light proferring undecaying Bliss, Nature and Spirit beating in unison, harmonious and thought-provoking. The high-priest of Nature wordsworth did enunciate the same truth in these words:

> "One impulse from a Vernal Wood
> May teach you more of man,
> of moral and of evil and good
> Than all the sages can."

Taking a veritable cue from him we can easily locate the offender disturbing this concord. It is the 'Meddling intellect" which mis-shapes the beauty of the Nature, by "murdering" and "dissecting" it. This kind of callous surgery naturally culminates in not only 'mis-shaping' but also mis-comprehending the innate good in Nature, hence seeming to be at variance with the spirit, out of tune with each other. Therefore at the very dawn of Indian cultural tradition, the vedic *Rsi* did comprehend this connecting link between the Nature and the spirit, and most laudably groomed his experience in analysing the exact relation between the outer and inner aspects of Nature. The starting point of Indian quest

20. Vide letter – (enclosed) V Chapter.

for the 'Divine' has been thus taken as the manifold manifest forms of Nature in the shape of the Sun, the Moon, the Dawn the rivers etc.[21] To crown all, these very aspects of Nature have most legibly marked the frontiers of the unmanifest Divine for the Indian intellect and experience. The very thin line dividing the two has also been duly emphasized in the Vedic lore. Diversity in the shape of Immanent Nature has finally found calm composure in the unity of that very Transcendental Nature, which the *Shaivas* most aptly call as the fusion of Shakti and Shiva, self and superself. Moreover. the chaste-snow on the peaks of mountains, the child-like babbling brooks and the virgin-like tempestuous demeanour of the water-falls do provide a sublime subject for pondering over the agency which brings them to life with clock-like regularity and precision, which urge, to all intents and purposes, can safely be taken as the inspiring impulse derived from these outer faces of Nature. Hence Nature and spirit with equal gusto walk hand in hand towards the subliminal goal in perfect and undiminishing camarederie. Their companion-ship is eternal, a rewarding consummation of their oneness achieved through mutual assent.

Shri Bhagawan Ji earned this towering epithet of 'Bhagwan' by his own right. He was actually head and ears above the fleeting mundane and consequently revelled in perennial Bliss. This is the highest tribute which can be paid to a Super-soul, and understandably enough no other kin of his on the same plane has earned this exceptional honour. They have been called 'Mahatma', Mahaprabhu like Lord *Caitanya* or Paramhamsa like Shri *Ramakrishna*. The reason for this utmost respect towards him is not far to seek. His stay, physical of course, on this globe conformed fully to the attributes discernible in a Bhagawan:

> उत्पतिं प्रलयं चैव भूतानांगतिमागतिम् ।
> अविद्याविद्योस्तत्त्वं वेत्तीति भगवान् हि सः ॥
>
> Utpatim Pralayam Caiva Bhutanạmgatimạgatim !
> Advidyạvidyostattvam Vĕttiti Bhagwạn Hi Sah !! (22)

"He who knows the exact import of birth and death, creation and annihilation, and the come and go of the mortals, as also of

---

21. Vide Pusan, Soma, Ushas and Nadi Suktas in the Rgveda.
22. Devi Bhagwat.

ignorance and perception, is verily a *Bhagawan.*" The biography of Shri Bhagawan Ji by Shri S. N. Fotedar most explicity projects these very distinctive traits of his in abundance. There cannot be two opinions about it.

Bhagawan is possessed of 'Bhaga' which has been defined as:

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।
ज्ञान विज्ञानयोश्चैव षण्णां भग इतीरणा ॥

Aishwaryasya Samagrasya Dharmasya Yashsah Shriyah !
Jnanvijnanayosh Caiva Sạnnam Bhaga Itiranạ ! (23)

" 'Bhaga' is the aggregate nomenclature of these six attributes — The Divine faculties of omnipotence, omnipresence and omniscience (or) unmitigated sovereignity over temporal and subliminal prowess, Religious and moral merit, undiminishing glory, graceful lustre, Perceptive knowledge and discernment." Moreover, 'Bhaga' has been explained by Sage *Yajnavalkya* as:

भगमिन्द्रश्च वायुश्च भगं सप्तर्षयो ददुः ।

Bhagamindrashca Vạyushca Bhagam Saptarsayo Daduh. (24)

"Happiness is Indra (The rain-god), Happiness is *Vayu* (The wind-god), bestowed on these by the seven sages (Marici, Atri, *Angiras*, Pulastya, Pulaha, *Krtu* and *Vasisthah*)."

Herein the sage treats 'Bhaga' as the Happiness, beautitude of mind shorn off wavering susceptibilities. It is the pinnacle of mental equipoise, and without any shadow of doubt Shri Bhagawan Ji not only possessed this in totality but also unreservedly favoured the flock around him — even far from him, with its edifying aroma and glamour. That is precisely the office of a Preceptor — Guru — which is definitely one of salient features of Bhagawan hood. Hence 'Bhagawan' has always been equated with the 'Sat-Guru' — the ever-existent teacher:

ब्रह्मानन्दं परम सुखदं केवलं ज्ञानमूर्तिम् ।
द्वन्द्वातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥

Brahmạnandam Param Sukhadam Kēvalam Jnana Murtim !
Dvandvạtitam Triguna rahitam Sat-gurum tam namạmi !! (25)

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23. Kạlika Purạna.
24. Smriti, I, 282.
25. Adi Shankarạcharya – Gurustuti.

"I bow to that ever-existent spiritual Preceptor who is Transcendental Bliss, donor of the delight of the highest order, Absolute, personification of perceptive knowledge, far removed from duality, and unaffected by the three qualities of inertia, mobility and Transperant purity." Such distinction of head and heart is only one of the aspects of Bhagawan. He is even more than that, hence to limit his flight upto 'Guruhood' only will keep his other crowning qualities at a discount. By virtue of being a Bhagawan he is a guide by his own right. His multidimensional personality embraces this assignment of bringing light to the myopic eyes of the realizers is already in its ambit. The common office of a Bhagawan and a Guru is to awaken the human soul (Pratibodhan), which has most vividly been portrayed by Sage *Vyasa* in the introductory verses of Bhagvad-Gita. Universality (Jagat) or as a matter of fact, ever-existence (Sat) qualities of a Guru are actually the prerogative of Bhagawan. He is a Guru and also the ever-vigilant mentor, always ever-awake to register the progress made by the realizer on this spiritual Voyage throughout. He is with his devotee from the very start of the word 'go' and to the close his innings when the stumps are drawn. Hence, it is quite obvious that the respect conveyed through the epithet Bhagawan is far more edifying than the use of the word teacher in respect of an emancipated soul. To speak squarely, Bhagawan is the realizer himself on having attained an altitude much above the mundane. He is the metamorphized edition of his own self on wings, which most eloquently explains his concern for making this mental drill comprehensible through Instinct, intuition and in the final analysis by Inspiration; revelation and clairvoyance are its natural culmination.

Therefore, when the equation between these three classic identities — The self, the guru and Bhagawan becomes complete and whole, Transcendence steps in. All these are to be sought within, in the *Kingdom* of mind. Hence this triad though bearing different names at the intersecting points is, in essence, one and only one. When the emphasis is more loud on the self, it is the realizer, when on Guru, it is the instructor and when on Bhagawan it is the all pervading spirit. The self on this mental elevation becomes a Guru and finally finds repose eternal and everlasting on becoming congruent with the Transcendence which is Bhagawan. These three are on the same line, not parallel in any case.

Accent on any one of these brings out the distinction relevant to each of these. This seeming distance between these is hypothetical and not real on all counts. Reality is the conglomeration of all these three dimensions which is soldified in the oneness of supreme spirit — Bhagawan:

एकोऽहं न द्वितीयः ।

EKo'ham na Dvitiyah.

"I am one and only me, unpartnered by any body else."

Thus goes this upnishadic assertion corroborating in fact and word the context and the content of what has been expressed earlier. Before applying the usual axe to these jottings, it seems quite in the fitness of things to allude to the material opulence man of to-day has collected for himself, by his inquisitive intellect and the rationale of scientific investigation. He is now no longer dazzled by the mystifying majesty of nature. He has tried to fathom its immensity and at the same time groomed it to his best possible advantage He has thus provided tongue to the lifeless stones and a meaning to what is all around. He has also striven to analyse the throbs of nature in its entirety. His razor — sharp alacrity and originality have opened up for him new vistas of human exploration. He would like to touch the virigin horizons of the human propensities and even fly to the stars. His ever-expanding intelligence feels at times suffocated to adjust itself with the shrunken size of the earth and has consequently scaled the space intervening between the planets and his world. He has consequently, with much glee planted his feet on the moon. His enquiry knows no rest. It is always on the move. This kind of non-stop race has definitely contributed to his immense economic security. He is virtually a king unto himself on material plane.

As a corollary to this exotic and spreading out qualities of head, his vision could not remain static, far behind the tempo his intelligence has gathered. It has, therefore, broadened commensurately with his change of out look and emphasis on Values. To speak squarely, it has gained a stature and height worthwhile from all worldly standards. Therefore, when he addresses himself to the Divine, his conception of it will naturally scan further more heights than on which he is stationed. From a safe position of

material Vantage, he will, naturally, proceed higher and still higher for coining a suitable title for the spirit in consonance with his breadth of vision. Hence *Maharsi, Mahatma, Sant* etc. the earlier expressions describing the super-souls will have no use for him. These terms will sound as very feeble expressions of his ideas about the emancipated souls in the changed context of his frame of mind. He will, therefore, without any fuss, whatsoever, opt for the crowning and all-pervasive epithet 'Bhagawan'. Had there been any other term above it, he would have gladly preferred to use it. In this case we have to admit that height will speak to the height, though belonging to two different categories of mundane and sublime. If the emphasis is shifted from temporal to spiritual, such dividing heights can become easily congruent. These are not actually parallel but only co-linear; sooner or later the twain shall have to meet. Climax is always an investment for anti-climax.

So, it will be erroneous to stress that matter is averse to spirit. It is actually its starting point, hence it has been always impressed upon Hindu mind that:

शरिरमाद्यं खलु धर्मसाधनम् ।

Shariram Ādyam Khalu Dharama Sạdhanam ! (26)

"For sooth, Body is the first and foremost expedient for assimilating virtue." Therefore, what body is to the soul, matter is to the spirit. It will not be out of place to mention here once again that 'Shakti' or *'Maha Maya'* is the immanent projection of Shiva. Creation is an inalienable office of the Creator. Man has been often kept in the dock for his unsatiating concern for material benefits. He has been dubbed as going after shadow, substance eluding him. This is a callous verdict on his natural behaviour and demeanour. In fairness to him, we may safely conclude that he has not failed but the selection of the tools he has made for growing in stature has failed him. His obsession with the matter alone has been his bane, his doom. However, it will be far more easier for him to re-install himself on the pedestal of sublimity as he has already gained an enviable elevation on the material surface than that of his predecessor. 'In Kali age Man will be

26. Kalidạsa – Kumạrasambhava, V canto, verse 33.

nearer God' is seemingly a self-contradictory assertion yet a little introspection on it will reveal its inherent truth. This eloquent prophecy about the man of to-day is nothing but the essence of Indian thinking which lays down that 'Dharma' and 'Artha' are the links of the same chain which lead to emancipation (*Moksha*).[27]

Everything said and done, it has to be conceded that Man has always felt the need of a mentor who would salvage his spirit from the mire of material inducements. That is the mission super-souls have performed with invigorating zest and pep from the day man awoke to his realities on this globe. He has been ordained to make a happy compromise between matter and spirit, body and soul, Immanence and Transcendence and to crown all, between the mundane and the sublime. If the balance is tilted in favour of the one at the cost of the other, his life is bound in "Shallows and Miseries"! Wrong emphasis and faulty accent on his items of priorities does more harm than good to him. If he can strike a mean, then it will scarce be said that he has found his self but lost his soul. He has to cater to his body and at the same time nurse his soul to reach up to the sublime. Therein lies his salvation. This is exactly what he owes to himself and to the social order to which he is an heir and of which he is a moderator concurrently:

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

Uddhrēdạtmanạtmạnam nạtmạnamavasạdayēt !
Atmaiva hyạtmano bandhurạtmaiva ripurạtmanah." (28)

"One should lift his own self up by one's own efforts and should in no way degrade it; for one's own self is his friend and foe alike."

वन्दे भगवन्तं गोपीनाथमिति ।

Vandē Bhagawantam Gopinatham iti.

"I bow to Gopi Natha who is Bhagwan."

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27. Hitopdesha – Preliminary verse No. 26.
28. Shrimad Bhagvad Gita – VI, 5.

Exchange of Notes

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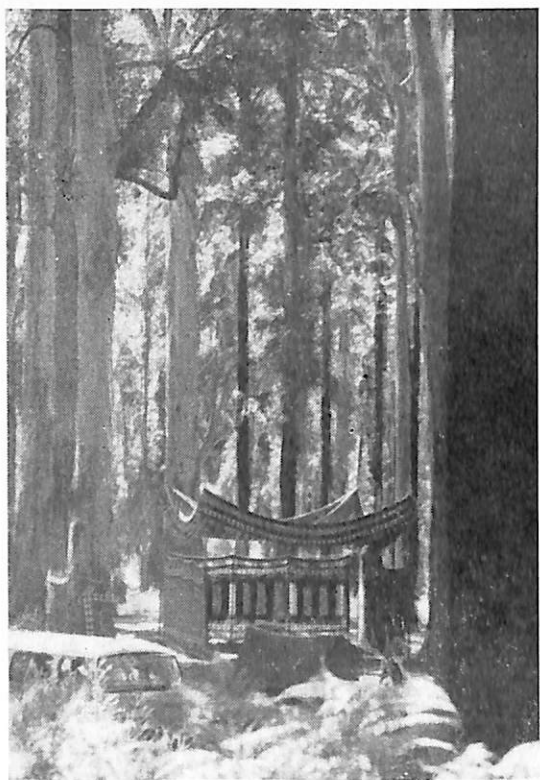
त्वमर्कस्त्वं सोऽमस्त्वमसि पवनस्त्वं हुतवह-
स्त्वमापस्त्वं व्योम त्वमुधरणिरात्मा त्वमिति च ।
परिच्छिन्नामेवं त्वयि परिणतां बिभ्रतु गिरं
न विद्मस्तत्तत्वं वयमिह तु यत्त्वं न भवसि ॥

Tvamarkastvam sosmatvamasi pavanastvam hutvaha
Stvamapasastvam vyoma tvamudhara niratmạ tvamitica !
Parichhinnamēvam tvayi parinatạm bibhratu giram
Nạ Vidmastattvatvam Vyamiha tu Yattvam na Bhavasi !!
(Mahimnastotram, Verse 27).

"You, the Supreme-Consciousness Shiva are the sun, the moon, the air, the fire, the water, the sky, the earth and the essence of the spiritual Ascension. Even though the words bent down with the weight of Thy majesty cannot describe You accurately, yet we know not of anything in the world which is not permeated by you."

(In the following pages the multi-dimensional personality of Shri Bhagawan Ji has been projected through the letters exchanged between his local disciples and foreign votaries. These are actually a mental dialogue inspired by the magnetic demeanour of Shri Bhagawan Ji, obviously inquisitive at the initial stage and self-satisfying in the final analysis).

(K. N. D.).

Camp Site View of
Bhagawan Shri Gopinath Ji
Ashram—Australia (1979)

CHAPTER V

(1)

Public School,
Glenbrook
N S W Australia.
7th February, 1977.

The President,
Bhagawan Gopi Nath Ji Trust,
Srinagar, Kashmir.

Dear Sir,

While holidaying in Kashmir last year I bought the booklet by S. N. Fotedar on the life of Bhagawan. As a result of reading the book, and from an inward experience at Amarnath Cave, I feel now that I would like to gain a deeper insight into Kashmir Saivism. I recently bought a book on the subject by L. N. Sharma.

It is unlikely that I will be able to return to Kashmir before date in 1978, so I wondered whether you would be kind enough to arrange for subscription to such journals as "Research Trika Philosophy and Culture" (mentioned in S. N. Fotedar's booklet), or have me sent any books on the subject, or put me in touch with someone who would not mind corresponding with an ignorant Australian.

Some money is included in this letter. If there are journals available, Would you be kind enough to use some of the money for this purpose? However, do not use more than half of it for the purpose, because I would like at least half of it to go to the Trust. If nothing is available, please keep all the money for the Trust.

Yours Sincerely.
PHILIP.

I find from the post office that the money will be sent to post office Srinagar, and they will contact you when it comes through.

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(2)

Mr. Philip Siempfendorfer
Public School, Glen Brook,
N.S.W. Australia.

Dear Sir,

I am in receipt of your letter dated 7th Feb. 1977.

It has given me great pleasure to know that you feel interested in Kashmir Shaivism.

I am sending separately a set of the publications, a study of which, I hope will give you some insight into the Shaiva Philosophy of Kashmir.

The enclosures are detailed below:

1. Kashmir Shaivism.
2. The Spandanirnaya.
3. "Research" Kashmir Journal on Trika Philosophy & Culture.
4. The Souvenir.

A review on the biography of Shree Bhagawan Ji written by Justice Shiva Nath Katju of Allahabad has been lately published by the Trust. A copy of it is also enclosed. The review throws lot of light on Shiva-Shakti creed and it is hoped that you will find it interesting. Any further publications issued by the Trust in future will also be made available to you as and when published.

The Trust is running an Ashram at Kharyar, Srinagar, Kashmir (India) in the sacred memory of Bhagawan Shree Gopi Nath Ji — the great mystic of recent times. The main objective of the Ashram is to help aspirants in their spiritual pursuits and spread Bhagawan Ji's message of "Sarva-Atma-Bhava" and universal love, besides rendering possible aid to deserving destitutes and invalid persons.

The Trust has not yet started any exhaustive research work for paucity of funds.

The money amounting to Rs. 184.26 so kindly remitted by you is hereby gratefully acknowledged.

The amount is disposed off as under:

To cost of publications sent	= Rs.	19.50 + 10.00
Postal expenses on the parcel	= Rs.	42.80
For the Trust Accounts	= Rs.	111.96

The devotees of the Shrine may also send you material on the Shaiva Philosophy separately.

Keep writing to us.

I wish best of success in your aspirations.

With the blessings of Shree Bhagawan Ji.

Yours Own,
PRAN NATH KOUL
Secretary.

———: o :———

(3)

Box 78 P.O.,
GLENBROOK 2773, N.S.W.,
Australia.
12th June, 1977.

Dear Shree Pran Nath Kaul,

Thank you for the books and your letter. My heart was warmed by your kindness in sending them to me and now I look forward to the time when I will be able to meet you.

The Spanda-Nirnaya I found overwhelming in its profundity and I have spent many happy hours pondering on its statements. "Kashmiri Shaivism" I found valuable because it gave such an over-view of the subject.

The "Review" by Justice S. N. Katju was interesting, both in its attempt to place Bhagawan Shree Gopi Nath Ji's spiritual experiences in a historic context and because of its exploration of the relationship between Trika and Shakta.

Your "Memento" I found most attractive. When I return to

Kashmir, I hope that I will be able to visit the places of pilgrimage mentioned in the book-even though I visited some of them during my previous visit to Kashmir.

My familiarity with Indian religion is minimal. It was the vedanta philosophy which first penetrated the West, and this view has now become well-established. And every few years there is an explosion of a new sect from India — these usually gain a following of young adults, and are so eager for financial returns that even Westerners are astonished. However, Hatha Yoga is well established — every town of more than a couple of thousand people has a yoga class. It was not until a few years ago, following a visit to Bali that I began to take an interest in Saivism. When I explored the reason for its beautiful life — style and its relationship with the Earth, I found that the island was a Saivite outpost. Although the recognition of the Divinity of everything is a minor stream in Christianity, I found in Bali an ideology where this concept was central. This led me to Kashmir.

Certain little things fascinate me in relation to Jesus and Kashmir — not just the belief of some Moslems that Jesus is buried there. Today I was reading that the Sumerian title Sakhar — as means Baptist, (Hebrew "Zacharias), and it struck me how similar the word is to Sankara, (John the Baptist was a relative of Jesus on his mother's side). Would you say that the actions of Jesus as a Siddha-Yoga, could easily fit into the Kashmir mileau?

Would it be possible for me to come to Kashmir in February 1978 and stay a week or two at your Ashram, or in a similar sort of place? My ambition is to realise my union with God, but my progress is slow and I do not expect it in this incarnation. I do not belong to any religious system. I was a Christian for many years, but I found the Christian rejection of any kind of Female Divinity (hence of Nature and Earth processes) not consistent with Reality. Perhaps the articulation of both aspects of the Divine in Kashmir Saivism is basic to my attraction to it. A more personal reason centres around experiences in meditation and dreams in which I am aware of past lives back to a point where I seemed to be associated with Devi worship, and this is associated with the Himalayan region.

Forgive me this rambling and patchy letter.

Would you be kind enough to write back soon so that I can

begin to make whatever arrangements are necessary for travel. What is adhyatmic teaching"?

May God continue to bless you all.

PHILIP SIMPFENDORFER

———: o :———

(4)

Dear Mr. Simpfendorfer,

Your kind letter dated 12-6-77 was duly received. Many thanks.

Most of the members of Bhagawan Gopi Nath Ji Ashram do not specialize in the theoretical aspects of either Kashmir Shaivisim or Shakta philosophy. Their method consists in devotion and absolute surrender to Bhagawan Ji, the Guru who is believed to be an incarnation of Devi, Vishnu, Shiva and even Parambrahma all combined in one. Bhagawan Ji kindled the Divine spark in the Aspirants, by a look or other silent methods and every aspirant would stumble across a path suitable to his spiritual progress. We therefore thought it advisable to send your letter to the following gentlemen for their comments, as they are known to be conversant with both the philosophies:

1. Justice S. N. Katju, 25 Edmonstone Road, Allahabad 211001.
2. Major R. K. Raina, 45 Karan Nagar, Srinagar (Kashmir).

The former has been a Shakta Sadhaka from his early years. Due to his inspiration the journal "Chandi" was started many years back which is continuing even now. He was its Editor for some years. The Chandi Journal (in Hindi) deals with all the aspects of Shakti Upasana; Justice Katju is a luminary in this field. You have already studied his Review on Bhagawan Ji's Biography. A copy of his comments on your letter is enclosed and hope you will find it interesting.

The 2nd gentleman Major R. K. Raina is a retired Major of the Indian Army. He is very well-grounded in Kashmir Shaivism and is an ardent Shakta, who spends 3 or 4 hours every day on ritualistic Tantric Upasana of the Devi, Lalita Maha Sundari. A copy of his comments on your letter is also enclosed, which I

hope will be useful to you. We are also enclosing copy of an article by him — Contributed to All India Saraswat Convention, which you will like.

You will find most of the information sought by you in these two letters. As stated already the Ashramites do not involve themselves in the theoretical Aspects of either Shaivism or Tantric Upasana, but generally practice the usual Kashmiri way of Upasana of Panch Devas viz Maha Ganesh, Vishnu, Shiva, Devi and Sun; very few are interested in the theoretical aspects. Though the titular deities of Kashmir Hindus are the three Devi's, Sharika, Rajini and Jwala. Yet their present day worship is not according to Tantric rituals.

Shaiva Shastra Institutions in Kashmir are the following:

1. Kashmir Sharada Peeth, of Dr. R. K. Kaw, Karan Nagar, Srinagar.
2. Major R. K. Raina, 45 Karan Nagar, Srinagar (Kashmir).

Only a few Shakta Upasakas are to be found in Kashmir. One is Shri Tika Lal Khazanchi an old man now and the other is Major R. K. Raina. There may be other Shakta Upasakas but their names are not known.

I think you can get much help in understanding Tantra Upasana from Justice Katju. He has got a devoted band of Shakhta Sadhakas in Allahabad and he can give you valuable guidance in the matter if you break your journey at Allahabad, on your way to Kashmir.

Justice Katju has suggested your visit to Allahabad during Magh Mela in the month of Magh (i.e. 13th January to 12th February 1978). For financial reasons, the Ashram may or may not be able to participate in Magh Mela this year, but Justice Katju will be of great assistance to you and will be glad to introduce you to other Shaktas. You may therefore enter into correspondence with him.

As Kashmir is generally very wet and even frosty during the months of January to March (and many people go out of Kashmir to escape the rigours of winter) it would have been allright, if you could postpone your visit to April or May 1978.

On account of financial difficulties, we have not yet been able to attach living quarters to the Ashram. All that we have is a hall 20′ x 25′ in the 1st floor of a building where Bhagawan Ji's

marble status has been installed and his relics enshrined and prayers are held there every morning and evening. There will be no difficulty in arranging suitable accommodation for you in a hotel in Srinagar whenever you desire and all possible help will be rendered to you when you come to Kashmir.

I am also including a list of Publications by Dr. R. K. Kaw which may be of interest to you, besides the annual letter of the Trust.

May Bhagawan Ji bless you and all yours.

Yours Sincerely,
PRAN NATH KOUL
Secretary

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(5)

Copy of a letter from Justice S. N. Katju, Allahabad, dated 1st August, '77

A few months back while sitting in the room at about 9 A.M. I felt into a reverie with closed eyes and felt Bhagawan Shri Gopi Nath Ji was before me and I had intimate conversation with him particularly with regard to the baffling phenomenon for me that all of a sudden in 1975, I not only felt deeply drawn towards him but soon found myself in his complete grip. That such a thing should happen to me in the evening of my life was most astounding to me. I am no novice in the spiritual field. I had my Gurudeva who had taken me under his wings ever since 1937 and had in due course initiated me and my wife into the highest state of Shakhti Sadhna. I have been consistently following the course as laid down by him for me. He still remains my Gurudeva and there is not the slightest decrease in my respect and reverence for my Gurudeva who is now no more, even now inspite of the fact of my coming under the spell of Bhagawan Ji. During the last 25 years I have come in close contact with some of the leading Sadhakas and Spiritual giants of the country and some of them have showered their kindness and affection towards

me but none of them ever cast such a spell on me as has been done by Bhagawan Ji. My aforesaid talk with Bhagawan Ji was related to the subject of his overpowering pull over me. He explained the circumstances under which I was drawn to him in great detail. I thought of making a note of our conversation soon after it took place but did not do so on account of other preoccupations. Since several months had passed I was not sure that I would accurately recall the aforesaid conversation after the lapse of several months. So I allowed time to pass. A few days back I found myself again face to face with Bhagawan Ji and I again put to him the questions I had put earlier to him and he again replied to me and cleared my doubts. While sitting with half-closed eyes — I felt he was before me and talking to me softly in Hindustani occasionally breaking into Kashmiri but then explaining to me in Hindustani what he had said in Kashmiri. I am now familiar with his face and bearing after seeing his photographs and his Murti in the Ashram. I felt he was sitting on his Asana and was talking to me with a very benign expression in soft and delicate tone I now record the gist of our conversation which lasted for about fifteen minutes.

On my enquiring from him as to why I came under his grip, He replied at length. He said that I should not imagine that he did not know me before 1975. As a matter of fact my career was being watched with interest by Him as also by others living in the world, also in Astral plane. Due to my Samskara I was destined to be an instrument of the Great for carrying on their mission. I remained under a veil during my student days although the seeds of my future bent of mind lay ungerminated within me. The fermentation started when I was facing adverse currents in my life due to the illness of my late wife which finally ended in her death at Lahore in February 1938. When I went to Kashmir in the summer of 1935 along with my wife and stayed with Dr. Balkrishan Ji Koul at Tangmarg for about 6 months, I led a very carefree life and thought a little of spiritual pursuits. It was in 1935 that I went to Sharada Ji with my wife along with Dr. Balkrishan Ji and first met Shri Shridhar Joo Maharaj at Sharada Ji. Bhagawan Ji told me that unsuspected by me I was, while in Kashmir at that time under close surveillance not only by Him but by the masters as well. According to Bhagawan Ji When I went to a shrine and a Dharmshala in the Lolab valley

some of the persons who met me there were members of the "Sangh" and they had closely observed me and had passed on then — report about me not only to Bhagawan Ji but to others as well. Bhagawan Ji told me that the time in my life when I was to make an entry in the spiritual field was fast approaching and the question that was before the masters was as to who should take charge of me for my spiritual training.

Bhagawan Ji told me that because of my ancestral links with Kashmir, He very much wanted to take charge of me. There were compelling reasons which made him desist from doing so. I was required to undergo hard drilling in Shakti Sadhana which was likely to extend for several years. I was at Allahabad and I could be near him only occasionally. Further more he himself was in the midst of a crucial stage of his own Tapasya and could not have given to me as much time as was needed for my training. At the same time my Gurudeva was ready to start his mission for the revival and rejuvenation of Shakti worship in India. He needed a disciple who could help him in carrying his mission. The masters after considerable deliberation and after fully consulting Bhagawan Ji decided that I should be entrusted to the care of my Guru Maharaj.

When I went to Kashmir in the summer of 1936 my wife was stricken with the disease which eventually proved fatal, but she was somewhat better and was moving about. Bhagawan Ji told me that again while I was in Kashmir, He had kept Himself fully informed about me. But since I was to be under the charge of my Gurudeva, Bhagawan Ji kept me away from Him lest I may feel drawn towards him and that fact might keep me at some distance from my Gurudeva. He said that my Gurudeva was acting under the guidance of the masters and our activities were watched with great interest by them. I was in Kashmir in 1953 and again in 1967, Since I was acting under the instructions of my Gurudeva, Bhagawan Ji kept me away from him. He did not wish that there should be slightest interference in my respect and devotion for my Gurudeva. I might have not been pulled by other spiritual giants with whom I had come in contact but his case was different and I could not have helped being drawn towards him, that was not good for me at that time, as my Gurudeva was alive. When he pulled me towards him in 1975 the circumstances had changed. My Gurudeva had Himself joined

the masters and I had reached a stage where inspite of my being pulled towards Bhagawan Ji there could be no change in my attitude towards Gurudeva. He particularly asked as to how I felt now about my Gurudeva. I said I do not feel the slightest change in my attitude towards him. Inspite of my deep attachment towards you I infact see my Gurudeva's hand in planting the seeds of devotion in my mind for you. He said your Gurudeva and I are one in mind and you have now been put under my care for carrying out the mission of the masters. I asked about the mission. He said I would know in due course of time. He then pointedly said that don't think your contacts with Shridhar Joo Dhar Maharaj and Papa Ji are all aimless.

Your Ganga Anushthan and what you are now doing under the guidance of Papa Ji were all chalked out by me and your Gurudeva. I asked him if he was related to me. He then spoke in Kashmiri and its gist that I gathered was that my remote ancester Pt. Gopal Ram Langer's (Katju) wife was a Bhan girl and further that the wife of Gopal Ram Ji's son Pt. Kailash Ram was related to him from his mothers side. He added that mere relationship is of no consequence. He was happy that I was going to Srinagar to conduct research in Shakti Worship and Kashmiri Shaivism. Lastly he said that he was at Prayag in the Camp during the Kumbh Mela and how he occasionally stays in my room here. He said with a smile that often when you are not present in your room it is locked from outside during day and at night I hold important meetings in your room. I did not ask who comes to meet him. I just guessed when I asked him about the Ashram activities in Srinagar he said that it is the main centre of his activities and the Ashram's influence will draw fast — speaking of the Ashramites (members of the Trust), he said that they are all part of him and are all instruments for carrying out his directions and that I also had become one with them. Then he slowly faded out of my vision and I opened my eyes.

Sd/-
(S. N. Katju)

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(6)

278 Hawkesbury Road,
Winmalee 2777 N.S.W.
20th November, 1977.

Dear Shri Pran Nath Koul,

It was a great delight to receive your letter and the comments of Justice Katju and Major Raina. Your great kindness is deeply appreciated. Before your letter came in september, I had arranged to go for a month's walk around the Annapurna Range in Nepal during January. On receiving your letter, I had first regretted this decision, as I realised that I could have spent the two months spiritiually profitably at Allahabad and Srinagar. The plan is to arrive in Delhi 1-1-78 and fly to Kathmandu the next day. The organized walk finishes 2-2-78 at Khathmandu. If you intend to be at Allahabad at that period (around the 4th February) with members of the Ashram, I could come there, if not, I would come directly to Srinagar, via Delhi, expecting to arrive there about the 4th. This would mean foregoing the pleasure of meeting Justice Katju on this occasion, but no doubt I will meet him the following year or year after that. Accommodation in Srinagar will be no problem. Last year, travelling with a friend, I stayed at Chashma Shahi, and on a houseboat, but this time I could easily book in at one of the hotels in Boulevard Road, and then contact you. Perhaps you might be kind enough to contact me by mail at Kathmandu to tell me where you will be during February.

It is with joyous expectation that I look forward to meeting you, and the opportunity of sitting in silence before Bhagawan Ji. I think Justice Katju was right in assuming that my interest in Indian modes arise from earlier lives. Prior to my last incarnation, I believe that I lived a few times in the Himalayan region of Kashmir and perhaps Afghanistan. This could be an explanation of the love for the land itself with its divinities and the feeling of "at-homeness" with more traditional beliefs. I do not have the same feeling for other parts of India or other beliefs.

The address in Kathmandu is: Philip Simpfendorfer,
C/o Hotel Nook,
Box 594 Kantipath
Kathmandu, Nepal.

Of late there have been various reminders of Kashmir in the local press — a cricketer named Amarnath, the continuing emergency legislation in your state, and the report of a Yogi who intends to "die" at Jammu, following his burial at The Friends Colony in Delhi for 9 days. — all of these in the newspaper this weekend. No doubt you have read of the actions of Anand Margis in Australia — and Australians feel ashamed of them.

I am sending a letter to Major Raina. His comments and the copy of his address made a powerful impression on me. Although I did not understand a part of the address, being unfamiliar with a lot of terminology, I felt uplifted, as if breathed on by wind coming from the snowy peaks of Kashmir Himalayas. I will soon write to Justice Katju to thank him for his profound comments. It must be a blessing to have him as patron for the Trust, for his insight, wisdom, guidance and scholarship must be invaluable.

Once again, many thanks for all your helpfulness,

Yours Sincerely,
PHILIP SIMPFENDORFER

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(7)

Dear Brother,

Thank you very much for your letter dated 20th November '77 from 278 Hawkesbury Road. It was placed before the managing Committee in its meeting of 21st December 1977.

The members were very much pleased with the great interest that you have developed in the cultural heritage of Indian people.

According to our tentative programme a small party of the Trust is likely to be in the Prayag Raj area of Allahabad from about mid-January 1978 to mid-February 1978, while myself and some other members will be here in Srinagar all the time.

If and when you intend to visit Kashmir in February 1978, We will certainly contact you on your arrival.

It is requested that timely information of the date of your arrival may kindly be conveyed.

You will contact our Organiser Shri M. K. Tiku over telephone No: 75419 in Srinagar so that we are able to meet you.

May Bhagawan Ji bless you!

Yours Own,
PRAN NATH KOUL
Secretary

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(8)

K. D. Shukla
Satya Samachar,
Daulatganj, Lashkar
Gwalior.
17th Feb. 1978.

Respected Shri Fotedar Sahib,

I received your kind letter of 12th instant from Sheopuri Ji. It is very kind of you to give me your enlightened opinion on my stray utterances on that day. As a matter of fact there is no factual difference in my and Justice Katju's belief, but you are of course on a higher level. Still there is no difference there also. Your conviction is that Bhagawan Ji is Purna Brahmagyani and my conviction is that he is one of the 9 Nathas. I am confident that it is essential for Natha be a Purana Brahmagyani even more and he is part of the Purna Brahma. Since Brahma is the ultimate and "Chidanand Swaroop". (चिदानंद स्वरूप) he transforms this power in another shape to control the universe and that form of Brahma is 9 Nathas. Nathas have nothing to do with Natha Panth. Natha Panth is the creation of the followers, the lower enlightened souls to help themselves. So we should not try to understand the realities of Nathas on the basis of Natha Panth.

'Bhagawan' is again a not very befitting reverence to him as any body who controls the worldly powers of 9 Siddhis and 9 Riddhis is Bhagawan. This is not the ultimate but a bit lower

position and when I think of Gopi Nath Ji, I find him nearest the Almighty, almost his part, his active Swaroop. This is what Shirdi Nath "Sai Baba" was Goraksha Nath, Matsyandra Nath are all Nathas and better we see in them the form of that Almighty invisible who is the Creator, the destroyer and what not. Naths are all part of Shiva-Tattva. We have to keep it in mind!

What Mouni Baba Ji told me was on a small piece of paper which he generally keeps in his pocket and I did not get that. Only I could get the impression from him that Gopi Nath Ji of Kharyar is a soul of highest order. He generally enlightens me when I show him photographs of Saints. He himself is a very highly enlightened soul but very much away from popularity. He told me once that public recognition of a saint brings many hindrances in his sadhana'. He keeps himself away from such things and once or twice showed his displeasure to me when I took somebody to him for Darshan.

May Almighty make your Sadhana deeper and deeper. May Bhagawan Gopi Nath Ji's "anugraha" be always on you.

With regards.

Yours,
K. D. SHUKLA

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(9)

278 Hawkesbury Road,
Winmalee 2777 N.S.W.
27th February, 1978.

Dear Pran Nath Koul,

First I would like to convey my gratitude to you for your kindness in making me welcome in Kashmir and introducing me in a realistic way to Bhagawan Gopi Nath Ji. My thanks also to members of the fellowship who helped to make me feel at case. I have worn the locket around my neck, and when I returned to Australia I hung the Picture in my room. At first I hung it at the foot of my bed where I could lie in bed and look

at it, but during the night I felt a kick across the sole of one foot, and I realised that this was not the place for the picture. On re-reading 'Memento' last evening, (section on Sakshatkara, 3 in Bhagawan Ji's philosophy) I suspect that the kick came from Bhagawan Ji. However, I hung the picture so that it now faces the East, a window and the city of sydney.

There were so many petty difficulties in arranging to go to Pune, that I was finally irresponsible again, and decided not to go. I also believe that this was Bhagavan Ji's guidance.

I am including a testimony for the visitors 'book'.

I have written to the organiser of the walk which I did in Nepal as he is also organising walks in Kashmir. In the letter to him I gave him your address and Shri Tiku's Phone Number and stated the time of your daily evening meeting. It will be up to him whether he follows this up or not. The first trek takes place in May. I hope you do not mind. *Naturally I would like to see a Bhagawan Ji's group arise in Australia for the blessing of this land and its people.*

My greeting to the friends in the fellowship.

Yours Sincerely,
PHILIP SIMPFENDORFER

Enclosed a donation to the Trust about Rs. 450. It is money order, just made to Srinagar. The post office should notify you when they hear from Australia Post Office.

FROM VISITORS BOOK

Before going to Srinagar on 8-2-78 I recognised that Bhagawan Gopi Nath Ji was a man of great spiritual stature. I was particularly impressed by his involvement in the Kashmir War. The willingness to accept responsibility for the salvation of a state through spiritual means seemed to be the highest point of saintliness yet achieved in this world.

During the visit to Srinagar I intended to reverence the memory of Bhagawan. However, I discovered that more than memory was involved.

On 10-2-78 three members of the Trust kindly met me and took me to the 6.30 p.m. meeting. There was some awkwardness with unfamiliar ritual, but during the course of the meeting I

began to feel at peace and before long I felt the Joy of having my consciousness lifted above my head.

This was only the second time that my consciousness had been lifted in this way. The first time had been 3 weeks earlier while walking in the mountains of Nepal.

The reason for the importance of this happening was closely related to my Journey. About 14 years ago my consciousness began to move upward in a healing path through my body. This gave rise to certain powers (siddhi) within me, and these I sometimes used in the context of Christian fellowships. When the upward movement reached my head I gave up interest in powers, because any movement then seemed to depend on resolving attitudes to the outside world — possessions, human institutions, attachments, Nature and its gods and the World as a living Unit. Movement through the head was very slow — even a small advance would take years of preparation and practice.

I had come to Srinagar, not only to reverence the memory of Bhagawan, but to ask a question to two saints of Kashmir. I was frustrated in this, as both saints had temporarily left the snowy valley.

On the morning 13-2-78, while awaiting breakfast and the lighting of the fire in my room, I began to meditate as a way of keeping warm, and in the course of the meditation I asked Bhagawan the question I had hoped to ask the saints. No words came in reply but my consciousness was raised above my head again. Whereas consciousness in my head was light, above it was the timeless abyss.

In the afternoon I met Pran Nath Koul and Mohan Kishan Tiku. Even though my mind was skeptical about Bhagawan Ji's activity at the present time, I accepted the medallion and mantra that they offered, as an act of faith.

I asked "What proof is there that Bhagawan Ji is alive and active at the present time."

Shri Tiku, replied, "Why don't you ask him a question and discover for yourself."

"I have. I did this morning," I said.

"What was the result?"

When I explained what my question had been and the nature of the silent answer, Shri Tiku explained that the question could

not have been answered better. Meanwhile Shri Koul found a report written by Justice Katju about his recent communication with Bhagawan Ji. I became quickly convinced of Bhagawan Ji's present activities.

There was now no further reason to stay in Srinagar. It had been my intention to visit Pune before returning to Australia to see the beautiful spiritual relationship between Dilip Roy and Indira Devi and enter the presence of Rajneesh. This plan was changed because I realised that, having met Bhagawan Ji, there was no need to meet anyone else, as he would be my guide. I quickly returned to Australia.

During the last three nights in India I was awoken in the early hours of the morning by my consciousness being lifted above my head. I asked quesions of Bhagawan Ji and watched the answers form in my mind. After the communication was finished, my centre of consciousness would slip down into my body and I would return to sleep. Physically, the top of my head became painful to touch, but this sensitivity passed after the second day.

An interesting aspect of the experience has been how circumstances seemed to conspire to focus my attention on Bhagawan Ji alone. In Kashmir, the people that I had hoped to see were away, and the weather made me reluctant to visit the sacred sites around Srinagar. And nothing went smoothly on leaving Kashmir until I decided I would visit no more holy people, but just be open to the guiding power of Bhagawan Ji.

I would like to add one more comment. Before I left Australia on 31-12-77, I visited a grotto in the nearby bush dedicated to "Our Lady of the Way." The thoughts that came to me there seemed quite irrelevant at the time, but I wrote them down. They were, "In this world the Spirit of God has, in the past, come forth as a tribal, sectarian or national spirit because it appeared clothed in only some aspects of the Universal Consciousness in men. Now as men open to and experience the hidden parts of their Selves, Nature and its gods, Spirit and all parts of the world, a Universal expression becomes possible."

After meeting Bhagawan Ji in the realm above thoughts, I realised that, because of his Self-realisation he has ceased to be a Kashmiri in a limited national sense, but a Kashmiri in the true sense, that is, one who is at the centre, the meeting point of the

great systems of Universal Consciousness — Hindu, Buddhist and Monotheistic.

My personal belief at present is that Bhagawan Ji is one of the guides of humanity, perhaps one of the seven, incarnated to save Kashmir at a crucial time in its history, and now inviting men from all over the world to contact him so that his liberating and guiding light might permeate the world, illuminating mankind from within and expressing outwardly as a healing, peace giving and regenerating force.

PHILIP

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(10)

My dear Shri Simpfendorfer,

Many thanks for your kind letters dated 27-2-78 and 15-3-78. The delay in replying your letters is regretted, but was unavoidable. As you have seen personally that we have only a small hall for the Ashram activities at present and we were busy in negotiating a deed for purchase of a building so that the Ashram Hall could be extended and there would be enough space for other beneficial activities as well. We hope to Clinch a deed in this connection soon. We were also busy in preparations for starting a Bhagawan Gopi Nath Ji Sat Sangh Mandal at Varanasi (U.P.). This has been done through the good offices of Justice Katju and one Tantric Saint known as Bhagawan Ram. Preparation are afoot for Bhagawan Ji's Mahanirvana Yagnya which falls due on 7th June 1978 and Maha Jayanti on 17th of July.

Your experiences (narrated by you) in the realm of super consciousness were very exhilarating. The appearance of one's Sat Guru in his super conscious state is the culmination of seeker's pursuit of self-realisation. Highly evolved siddhas like Bhagawan Gopi Nath Ji after giving up their mortal coil are believed to have joined the galaxy of their Order in the Astral plane and continue their sacred mission. They certainly are beyond limitations of caste, creed, nationality, time, space and the like. They are Cosmopolitan in Character and have an eye on true Seekers wherever they may be.

No wonder that with your persistent efforts to attain God-

realisation, Bhagawan Ji has been drawn towards you and has taken you under His care. This seems to account for the exalted visions you are having. You must have read in the Memento already with you, Shri Aurobindo's vision on the Shankaracharya hill (Srinagar), where he too had an experience of super consciousness as a void. You too appear to have similar experiences from consciousness as light to consciousness as an abyss. It is true that many members of the Bhagawan Gopi Nath Ji Trust, have had contacts with Bhagawan Ji for over 2 decades and are recipients of His grace in various degrees but out of His posthumous contacts none appears to have earned His grace in such an ample measure as Justice S. N. Katju and yourself. It appears that He has chosen you for dissemination of His spiritual message throughout the world and that is the reason why you have become a part of Him. Analysing as to which good virtue of yours has endeared you to Him, I think it is your "Dispassion" (Vairagya) that has endeared you to Him. Your Sadhana and previous Karmas seem to have stood you in good stead and culminated in self-realization of such a high order.

Shri Ram Krishna Parmahansa (of Bengal) went into ecstasy the moment Swami Vivekananda met him for the first time and told him that he had been waiting for him. Swami Vivekananda went into a trance as soon as the Parmahansa placed his hand on his head. When he returned to mundane consciousness Swami Vivekananda exclaimed "O Master! What have you done to me" and Parmahansa Ji simply smiled.

After Swami Ram Krishna attained Nirvana, Swami Vivekananda tried to seek guidance from another Guru more than once and every time when he entertained such a thought Swami Ram Krishna appeared before him in his astral form and Vivekananda gave up the idea of meeting another Guru.

One of the devotees of Bhagawan Ji, who used to come daily, for offering homage to him for over two decades, once decided not to see Bhagawan Ji on promptings from another orthodox ritualistic Saint. The devotee avoided attending on Bhagawan Ji for 5 or 6 days but was so drawn towards Bhagawan Ji that he found it impossible not to see Him. As soon as he took his seat before Bhagawan Ji, He said "Does he (Saint) believe that he can snap the ties of 6 previous janmas (births), You have had with me". The devotee again started his old routine of having

Bhagawan Ji's Darshan daily. It is just possible you may have had contacts with him in your previous Janmas. You can yourself ask Him this question relevant to you.

Though Bhagawan Ji had Sakhshatkara of Divine Mother, Shri Sharika Devi, when he was about 25 years old only, the most crucial period of his Sadhana was from 1929 to 1936. He seems to have ignored his physical body during this period and subjected it to all sorts of penance and austerities and attained the exalted state. He has himself described it in reply to the query of Vadantin Scholar and Saint (Vide page 92 of the English Biography). One of the verses which Bhagawan Ji used to recite in his early youth and included on page 30 of the newly printed Memento gives an insight of the devotion ("Bhava") Bhagawan Ji had for a Sat Guru.

It is a fact that a devotee very close to him received a kick on the sole of his foot for having shut out the light. He realised his mistake switched on the light and slept soundly later. This experience shows that Bhagawan Ji takes close interest in you. Once a Sat Guru takes charge of an aspirant, he sees that he is guided in the right direction and does not swerve from the correct path chosen for him. Possibly your visit to Pune might not have been fruitful and Bhagawan Ji made you decide against it.

Most of the members of the Ashram do not appear to have experience of meditation as indicated by you and in the long run we do hope to do something in this behalf and you may be helpful in this direction.

To take the concept of Bhagawan Ji as a Jagat Guru from theory to practice is certainly a leap forward and this is the ideal for which the Ashramites will work with great earnestness.

In the near future it will be possible to get together devotees from various parts of the world for a week's contemplation at a time for discussion of Bhagawan Ji's role as a Jagat Guru. This will take a few years more. Your valued comments are being placed in the visitors Book and will in due course be published along with other material, in case you have no objection.

If and when we hear from the organizer of the walk in Nepal, We will do our best to acquaint him with the activities of the Centre and Bhagawan Ji's message of "Sarva-Atma-Bhava" and Universal love.

Reference your letter dated 15-3-78 — "Random Notes".

The idea of issuing a pamphlet on the life of Bhagawan Ji is laudable indeed. The summary is quite in order. We have recently published a Souvenir containing articles on Bhagawan Ji and some of his "Oracles". We hope it might prove helpful in compilation of the pamphlet (copy of Souvenir being sent to you).

We have already got Bhagawan Ji's Biography published in Devanagri Script, (Hindi) edited with an epilogue by Justice Katju. Copy of this too is being sent to you. You will find interesting photographs of Devi of Kashmir in this Hindi Biography.

Placed in Kashmir, We do not feel ourselves conversant with the pulse of the world-thought and its acceptability, and you are the best judge in this respect.

Mahanirvana connotes the following:

(a) Eternal Bliss (b) Salvation (c) Emancipation from Birth and death (d) Liaison with super Consciousness. You can substitute any word you like for Mahanirvana.

We certainly will have no objection to your arranging appropriate publicity concerning Bhagawan Ji's mission, at your end. This will help in spreading His message to other parts of the World also. We would however request that copies may be made available for the Trust as well.

You have touched a very subtle point. We are perfectly conscious of the fact that our prayers and homage at Bhagawan Ji's Shrine in Habbakadal Srinagar, will assist in giving a practical shape and give Him the necessary impulse to carry out His mission of compassion to the world. In fact, the Ashram was started with this objective in view.

"We are trying to hold up His arms" in our humble way leaving result to His care. How far we will succeed, We do not know but We will certainly contribute our mite. To make Him known throughout the world is a task — We are primarily meant to serve. Proper impulse has been given in this direction. Our Chief Patron Justice Katju has already started a Bhagawan Gopi Nath Ji Satsangh Mandal at Prayag Raj Allahabad. Only a few days back (25th April 78) another Centre has been started at Varanasi, the most sacred city of Hindu Brahmanical thought by Justice Katju under the auspices of Bhagawan Ram a great Tantric Saint of repute in India and a Savant. Two members of the Trust from Srinagar also participated in the inauguration ceremony.

As already stated, the Ashram has some handicaps like —

sufficient accommodation etc. We want to start a library consisting of books and periodicals about various religions, a dispensary for the poor and other beneficient social activities. These will help us to carry forth the spiritual message of Bhagawan Ji.

There is no doubt that Kashmir has been the Centre of knowledge and religious thought par excellence and with Bhagawan Ji's grace as Jagat Guru will be an important centre of cultural renaissance for the whole world. As to how we should proceed in this direction we have yet no clearcut solutions. At present we have no idea as to the number of people coming to Kashmir on Bhagawan Ji's call. Like a physician He knew how to administer necessary guidance as needed for a person at a particular stage and we hear stories how He still continues to give such help from the Astral plan. There can be no two opinions regarding this aspect of Shri Bhagawan Ji and your enunciation of the principles and guidelines as aroused in or communicated to you in the dialogues during your Samadhis is quite in consonance with our own beliefs.

Our belief is that Shri Bhagawan Ji Himself will guide you as and when He considers it appropriate. You have only to think of Him and We hope He will make his appearance felt and communicate to you necessary directions.

Just at present we have no concrete instance as to how to carry knowledge of Bhagawan Ji to help the world through meditation. It is true it depends on the commitment and maturity of the devotees at the centre and possibly you can be of help in this respect in future.

We were glad to know that Jann your companion in the journey, has had similar experience of the upliftment of the consciousness in meditation. We wish her all success. What Bhagawan Ji would do or possibly suggest to devotees was to place a few drops of water on his right hand palm and rub it over his own scalp gently when his head became very warm and this would ease out the discomfort in the head. Jann can try it, if She likes or is necessary.

6 Lockets (3 Square, 3 round)
6 English Biography Books
1 Hindi Translation of English Biography
1 Newly Issued Memento

are being sent by separate post. These may be distributed as free gifts at your discretion.

Rs. 446.60 kindly sent by you as donation have been received. Formal receipt is enclosed. With Blessings of Bhagawan Shri Gopi Nath Ji.

Yours Own,
PRAN NATH KOUL

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(11)

278 Hawkesbury Road,
Winmalee 2777 N.S.W.

March 15, 1978

Dear Pran Nath Koul,

You, the fellowship and Bhagwan Gopi Nath Ji have been much in my mind since returning to Australia. Following are some random thoughts that have arisen over the last couple of weeks.

1. It would be useful for me if I had a short pamphlet summarising the life of Bhagwan Ji, written in terms readily understood by Australians, emphasising his continued activity. I wrote out a summary based on Shri Fotedar's excellent book. Would you be kind enough to check through the enclosed for accuracy and suggest changes, deletions or additions. I have a copy, so there is no need to return it. (when the revision of Bhagwan Gopi Nath Ji of Kashmir" is made, I hope it will be revised with a world readership in mind).

2. In the enclosed summary, the only non-English word is "Maha-nirvana". In the book, its meaning is given as "death". In the West, among those familiar with the word, it is usually understood as the bliss of union with the infinite consciousness, unshackled by limitations of body. time, place, etc. Would you be able to suggest a two or three words giving English meaning for the word.

3. If, at a future time, publicity concerning Bhagwan Ji, seems appropriate in Australia, do I have permission from the Trust to do what I consider to be right. There is only one non-sectarian Australian magazine that deals with spiritual matters.

4. The next matter I feel some diffidence about, but I mention it because it has arisen twice in meditation in the presence of Bhagwanji. I will approach it in this way:

   It is recorded in the Bible (Exodus 17-8-13) how in a battle, the Israelites prevailed while Moses held up his arms. When, through weariness, he lowered his arms, the enemy began to win. The men had to hold up his arms so that Israel could prevail. The daily adoration of Bhagawan Ji at Habbakadal would give him energy to carry out his work in the world, and the fellowship is "holding up his arms". However, the work of making him known throughout the world is a work that we must do too.

   The time may have come, ten years after his death, to explore the meaning of jagat Guru. I don't think there is any reason not to believe that Kashmir is the centre of the world, and the person standing at that centre is Bhagwan Ji as world-teacher, what are his main characteristics?

   Guide to the spiritually advanced? to humanity?
   Protector of mankind and nature against destructive forces?
   World healer?
   Light of the New Age?
   Leader of an army of guides, healers and peacemakers?

   From the centre at Habbakadal light should spread to other centres in the world, eventually illuminating the whole world. It is possible that people are being prepared in all parts of the world to be light-bearers. (Every year people from many areas probably visit Kashmir, like myself, from an inner call, but no defined reason. Possible, some of these are really seeking Bhagwan Ji. Is there some way of contacting them?).

   If people are being prepared, his devotees have two more duties:

(a) The presence of Bhagwan Ji must be carried to people's souls through the meditations of his devotees.

(b) His name must be broadcast through the world.

How can the knowledge of Bhagwan Ji be carried to the world through meditation ? It depends first on the commitment and maturity of the devotees at *The Centre.* There are surely some in the fellowship who know something of placing thoughts in the thought-sphere surrounding the Earth. Some ways could be:

(a) A perpetual meditation streaming out from Habbakadal to selected places in the world as devotees maintain a twenty-four hour watch at the shrine, individuals or small groups taking turns. A map or a globe could be used.

(b) One individual (or small group) taking responsibility for one nation or region, sending meditation-power to selected individuals, nature and the gods of the place. Leaders and general community.

(c) The devotees concentrate their meditation on one country as a starting point.

To begin to take the concept of Jagat Guru from theory to practical life is certainly a great leap, but it is perhaps the duty of the Fellowship at Habbakadal to hold up Bhagwan Ji's arms strongly, so that healing peace of compassion, order and unity might prevail in the world.

5. Perhaps in 3 or 4 year's time, it might be possible to gather together (may be in Kashmir) devotees from various areas of the world for a period of weeks for prayer, contemplation and discussion centred on the implication of Bhagwan Ji as Jagat Guru.

6. If you, or any member of the Fellowship, have insight concerning practical steps for me to take in Australia, don't hesitate to tell me.

7. Further on seeking guidelines for talking of Bhagawan Ji to people outside Kashmir, before leaving India, in the dialogues "above my head" the principles stated then were:

(a) Non-interference with a person's religious beliefs.

(b) Bhagawan Ji is a guide for the well-being of the world.

(c) He is a Man who embraces all levels of consciousness (i.e. from Parama to soil), Not a born God.

(d) His guidance is not related to any set pattern of belief or experiences (i.e. religious, philosophical or mystical system).

On the basis of these 4 points there is no opposition to religious systems — a doctor mends bodies, a psychological minds a healer, men and a Man mends the world. Does all of this agree with your thinking concerning Bhagwan Ji outside Kashmir?

After my return to Australia, Jann, my companion on the journey, soon had similar experiences of consciousness being uplifted in meditation, and at such times the top of her head becomes very warm. For some time she has been a person of insight, but there is now evidence of this quality deepening further. She has hung a picture of Bhagawan Ji in her room, and would like a locket to wear.

If there is no problem with customs would you kindly send me:

6 lockets

6 Shri Fotedar's book.

3 small photographs.

3 large photographs.

Please send me an account. If there is a problem with customs, would you wait and when I hear of someone going to Kàshmir, I will ask them to get them for me.

I sent some money in last letter for a donation by money order to the Trust. Also stamps to Rattan by registered mail.

Yours Sincerely,
PHILIP SIMPFENDORFER

———: o :———

(12)

278 Hawkesbury Road,
Winmalee 2777 N.S.W.
1st August, 1978.

Dear Pran,

It was with delight that I received your letter, and the news of the Mandal at Varanasi, the Memento, the Pictures and the biographies. However, the parcel of six lockets did not arrive. It could have been lost in transit. (Your letter had a trip to Manila, before coming to Australia) Any news of the growing fellowship of the devotees of Bhagawan Ji. I find most, delightful.

Last weekend a family from this district left for 3 months to Srinagar. The husband is an airman who will work with the U.N. for that period. Both his wife and he are sincere seekers of spiritual truths, and I recommended that they contact Mohan by phone, or yourself or Rattan. They are fine people, eager to discover more of Indian culture, and I am sure that your friendship and the friendship of members of the group would be greatly appreciated.

The reality of Bhagawan Gopi Nath Ji has not diminished over the months. His guidance in the everyday matters of life is a constant continuing reality. Of equal significance is his gradual opening up of that wonderful world above me. *The attitude to him is one of surrender and gratitude.*

The comments in your letter to me have all been appreciated. Arising from comments in it, I was curious to know if I had known Bhagawan Ji in a previous life. The answer came quickly. That same evening (as I was driving home after a school social — of all things) I was aware of his presence, and the thought flashed in me, "You were my son." The feeling associated with this flash was that it was not a son in the physical sense, but a disciple, probably some hundreds of years ago—and tinged with a deep, loving sadness, as if I had disappointed him at that time. Thus latter feeling is consistent with the belief in me that I had been on the path before, but had lost my way over seven or so incarnations.

At present I am taking no objective steps to publicise the message of Bhagawan Ji, but will do so when the call comes.

Please thank Mohan for the signed copy of the Memento and the Varanasi report and convey my greetings to him and to Rattan (I asked the Secretary of the Stamp Club in this district if there was anyone in the club interested in exchanging Australian for Indian stamps, but there seemed not to be) and to Satya and the man beside whom I used to sit in the meetings. Money Order sent to Srinagar P.O.

Yours Sincerely,
PHILIP

———: o :———

(13)

Dear Philip,

We were eagerly awaiting news from you and were therefore so happy to get your letter dated 1-8-78.

It is strange that the packet of 6 lockets has not reached you. We are instituting enquiries with Post Office at this end. *However we shall be sending you another packet of 6 lockets soon.* I hope three big Photographs sent under separate cover have been received by you.

You have not communicated the name of the gentlemen who have come to Srinagar so that we could establish contacts with them. They have not contacted Mohan so far on telephone neither Rattan nor myself. Any way we shall try to trace them if possible and would be glad to meet them, anytime. In case you give us their name and address (if possible) we shall be sure of contacting them.

We were glad to know that you receive Bhagawan Ji's constant guidance in matters of daily life and congratulate you sincerely in being able to get genuine glimpses of the astral plane. This is a great achievement. You have surrendered yourself to Bhagawan Ji absolutely and a great future awaits you by his benign grace and Atmagyan.

The fact, that you had been a disciple of Bhagawan Ji during the past incarnations has vindicated our stand that you have been in the spiritual field for the past so many births who had

lost his guide for some time due to Karmic behests. The great spiritual progress you have made is not a matter of one birth but many past births.

Please choose an auspicious day from one of the sacred festivals of Christianity for starting propogation of Bhagawan Ji's message, whenever you feel the call has come.

We are rather worried as we have not yet succeeded in purchasing the adjacent newly constructed building on the eastern side of the Ashram (just behind Bhagawan Jis marble Statue) so far and we are trying our best to get it.

We could thereby extend the Ashram Hall, to accommodate more people for prayer and get a few rooms for starting a library on religions and an ayurvedic dispensary and for other beneficial activities, in Bhagawan Ji's sacred memory.

Your thanks have been duly conveyed to Mohan, Rattan and to Satya and Mr. Malla (beside whom you used to sit in the meetings.)

A Good cassette for your tape recorder has been arranged in Bombay. It will be sent duly filled in with the prayers held daily in the Ashram for your use.

.M.O. will be acknowledged as soon as received.

Looking forward to hear from you at an early date.

Yours Sincerely,
(PRAN NATH KOUL)
Secretary

——:o:——

(14)

278 Hawkesbury Road,
Winmalee 2777 N.S.W.
1st October 1978.

Dear Pran,

Thank you for your letter which I received last month.

The temptation has grown too great — I'm planning to visit India again. This time, Jann, my friend on the Journey will

come too, so that she may meet Bhagawan Ji at the Ashram. This time things will be more definite — we have booked 14th December to leave Australia and to arrive in Srinagar 15th December. flight FS2 to arrive 11.15. This time I've looked up a list of hotels — according to it Park Hotel (Boulevard Road) is open all the year and its rates are reasonable. Do you think that this would be a good place to stay at? We do not expect to stay many days, although the intention at the moment is to be in India for 6 weeks.

The couple mentioned in the last letter are
Flight Lieutenant Stuart Rushton
and his wife Deirdre Rushton,
and their two young sons Joshua and Jacob.

They are staying on the Houseboat India Palace Lake Nageen. They leave Kashmir at the end of this month. Perhaps they have made contact now.

The big photographs arrived, thank you very much. Perhaps the lockets not arriving was Bhagawan Ji saying that Jann should come to Kashmir to get one as part of an initiation into the Fellowship, for we share the one locket, usually she in the night and me in the day. If you have not yet sent the cassette you could either hold it until I arrive in December, or give it to Stuart who could perhaps send it to the Kruse family who would then pass on to me.

It has been sad to read of the devastation of the floods in North India. Was the Mandal at Varanasi flooded?

Is the problem of purchasing the adjacent building one of finance or the owner not wanting to sell at a reasonable price. The problem could be:

(a) The Fellowship to become more united in love and illumination or
(b) Bhagawan Ji is seeking to direct the attention of the Fellowship to another site.

The desire to expand is obviously sown by the Guide, but hearing from the Guide of the practical steps is not so easy, owing to the nature of the human mind.

If there is anything you would like me to bring from Australia, would you kindly let me know?

Enclosed is a short letter to Rattan,

Looking forward to seeing you again and the members of the Ashram too.

Best Wishes.

Yours Sincerely,
PHILIP

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(15)

Dear Philip,

Many thanks for your kind letter dated 1-10-78 received a few days back.

We were so glad to know that Jann Ji and yourself intend to visit India and will reach Srinagar on 15th December. We shall be looking forward eagerly to meet you.

The Park Hotel Boulevard Road is open throughout the year and is regarded as a good hotel.

We had succeeded in contacting flight Lieutenant Stuart Rushton and his respected wife and children before receipt of your letter. He along with his wife visited the Ashram on 6th October. They stayed more than an hour in the Ashram and seemed to enjoy the evening service. They were introduced to members of the Ashram and given a set of English books published by the Trust as also one locket.

As Mr. Stuart showed willingness, one cassette containing our evening service was handed over to him at his house-boat at Nagin bagh on 16-10-78 by me personally along with six lockets for being sent to you. He said that they would reach you within a week's time.

The floods in northern India have taken a high toll of life and property and devastated extensive areas. Their fury has abated but they have left a trail of misery behind. The Mandal at Varanasi was not touched by the recent floods.

The problem of purchasing the adjacent building is not one of finance, as at present, we have enough money to carry out this project. Instead the owner, with whom we had fixed its price at Rs. 45,000/- has backed out and demands more money.

Recently we had offered him Rs. 50,000/-, but he demands about Rs. 70,000/- which we think is exhorbitant. We are pursuing the deal.

It may be that Bhagawan Ji desires that the fellowship should be more united in love and illumination, or Bhagawan Ji seeks to direct the attention of the fellowship to another site.

The present site seems to have been chosen by Bhagawan Ji himself. The Statue of Bhagawan Ji must remain where it has been placed in the Ashram and we cannot think of shifting it without peril.

There is nothing in particular we would like you to bring from Australia but we are eager to meet you. We would certainly be happy to get some cassett of good quality, as the ones available in India are inferior and cause much trouble. If convenient kindly get a few with yourself.

Justice S. N. Katju has sent a letter addressed to you. This letter is enclosed, herewith.

Looking forward eagerly to Jann Ji's and your visit.

Yours Sincerely,
PRAN NATH KOUL

——:o:——

(16)

278 Hawkesbury Road,
Winmalee 2777 N. S. W.

20th February, 1979

Dear Pran Ji and friends at the Ashram.

I am sorry for the slowness in writing. It is not through forgetfulness, because you are all constantly in the minds of both Jann and I. During the last week the colourslides came back printed. There was much delight in seeing familiar faces again, but tinged with disappointment that most of the photos taken with the flash did not turn out. Many were very dark and about half had the top quarter cut off. It was a great pity that none

of the photos of the statue of Bhagawan Ji turned out. I think the best way to take photos of the statue would be to use a tripod on a sunny day and just use the natural light.

On Saturday evening last we had dinner with Stuart and Diedrie. They still have a great love, for Kashmir, and perhaps an understanding of Bhagawan Ji will come to them later.

For Jann and I, we have now a short time in the afternoon (5.30 p.m.) when we play some of the tape of hymns from the ashram, a time of silent meditation and perhaps some discussion and prasad. Should there be visitors in the house, they join us. The morning meditation time continues.

Various decisions have been taken under the guidance of Bhagawan Ji, to mature slowly, looking forward to the day when I am a puppet in his hands (rather than an ant on his back), but one small advance has been to give up my original intention of devoting the first eight months of this year to gaining promotion in my work, but I was shown what a waste of time this would be, and quite outside the purposes of the Jagat Guru Bhagawan Ji's concern in the details of life continues to amaze and fill us with gratitude and even his rebukes (e.g. for wasting time and energy in touring around India after leaving Kashmir) fills our hearts with Joy.

This next matter raised is pure speculation. As I have said to some of you, to the point of being a pest, that I have felt there was a link between Ramakrishna and Bhagawan Ji. Further, the incidents of Vivekananda in Kashmir would be readily recognised by a person in the Christian charismatic tradition as being typical of a person who had lost spirit, his transmission of power. In the book "The Life of Swami Vivekananda" there is no mention of his actions in Kashmir on the day Bhagawan Ji was born, but on the next day (p. 583) it is said that he read a poem that he had recently written which was a passionate utterance of his longing for final freedom in the infinite. The author comments that it was written in a prophetic vein, for he died 4 years later. The culminating sign of this loss of power is recorded on page 600 the incident with the fakir. On coming back to Australia I wrote to the editor of "Prabudha Bharata" and asked what happened to the transmission of power that Rama Krishna passed to Vivekananda. The relevant passage in the letter to me from Swami Bhajananda says, "There is no record about

Vivekananda's passing on the power that he had received from Shri Ramakrishna to anyone. Accordng to some of our elders, Shri Ramakrishna withdrew that power from Vivekananda after the latter's first visit to America. Be that as it may, our monastic tradition holds that the power of Shri Ramakrishna and Vivekananda is still working in our Order in various ways, especially through the line of Gurus in a kind of apostolic succession." The visit to Kashmir came between the 1st and 2nd American visit. If the power was withdrawn from Vivekananda, as some of the elders believe, it is just possible that the powers went to the newborn Bhagawan Ji. This would explain the feature pointed out by Major Raina (whom we so sadly missed at Pune) that Bhagawan Ji had no need to do the things that Ramakrishna did. Bhagawan developed but did not repeat the way that Ramakrishna opened up.

I cannot help but feel that a great time of blossoming will come for the ashram. Times of moulding and preparation are sometimes depressing times, but before the mighty tree for the healing of the nations can cast its leaves throughout the whole world, the roots have to become deep and firmly established. Perhaps those wonderful young men in the ashram will become like the Kashmiri missionaries of over a thousand years ago who took the compassionate message of Mahayana Buddhism to many parts of the East — but this time a more glorious message to the whole world. Who knows that glorious light will again radiate from Kashmir. A light that liberates and binds none, that is a glorious freedom that is as clear and pure as the snowy mountain tops.

Pardon the mistakes in the typing of this letter,

We have no sense of separation from you all. We are as close as when we sat in the ashram meetings. However, it is closeness with eyes closed — Jann and I don't know what anyone is up to — So we would appreciate a letter soon.

With love and best wishes,
PHILIP

Jann sends her affectionate greetings.

———: o :———

(17)

Dear Mr. Philip,

It seemed that our letters have crossed each other. I have received your affectionate letter dated: 20th February and hope you too may have received my letter almost the same time.

Your idea of taking photos of the Statue with a tripod on a sunny day under natural light has been tried earlier and has proved successful.

It is nice that Mr. Stuart and Madam Diedrie have still love for Kashmir and perhaps the understanding may come to them later.

As per schedule our afternoon service during this month starts at 6.45 p.m. (I.S.T). You are always remembered at the occasion.

Our hearts are filled with joy to learn about Bhagawan Ji's concern in the details of your life.

The incident of Swami Vivekananda with the Fakir in Kashmir reveals the former's loss of power and that too in the year 1898. I think about the said power Madam Jann can throw more light and the speculation may be carried to conclusion, if not very soon.

We join with you that a great time of blossoming will come for the Ashram. The deep and firm roots of the mighty tree demand more dedication, surrender and love of us all and the grace of Bhagawan Ji.

A few lines from Madam Jann are a must along with your letter.

On the advice of Shri. S. N. Fotedar the biographer you are kindly requested to send life sketch of your own and that of Madam Jann.

All the Ashramites send their affectionate love and best wishes to you and Madam Jann.

With utmost reverence,

Your own,
PRAN NATH KOUL

———: o :———

Copy of letter No. Nil, dated 11-3-79 from Mr. Philip and Jann, Australia, addressed to Shri Pran Nath Koul and Brothers and Sisters in Bhagawan Ji's Ashram.

The morning before your letter containing the photo arrived I was aware of a great feeling of buoyancy — the whole house and surroundings were uplifted and floating on a cushion of love, peace and strength. The grace experienced here is closely connected with your devotional services at the Ashram. This is just one more example of this truth.

By Bhagawan Ji's grace we have a feeling of movement and direction. We have dedicated this house and surrounding garden as an Ashram for the Jagat Guru and we have begun to prepare for the time to be revealed when the Ashram will begin to function formally. Contacts are being made and doubtless Bhagawan Ji will call those who are meant to come here.

Also by grace I have completed Charcoal sketches — 4 of sites on Hariparbat 1 of Shankaracharya and 1 of an open lotus.

On 17th March Stuart and Deidre will visit here with 2 other friends. Then we will show our slides of Kashmir and hopefully have some discussion with them. They are still interested. It will be good if they are able to return to Kashmir later. They would like to. Deidre has made some beautiful ink drawings of Kashmir and has sketches to paint as well. She may have an exhibition late this year.

Do you have the date for the celebration of Bhagawan Ji's birthday yet?

The negatives have been made and are enclosed. They made a copy of each to show how they would print so I have enclosed those as well.

I hold the thought of returning in June next year and meanwhile remain as one with you all in Bhagawan Ji.

Love to all.

JANN

Enclosed also are copies of some photographs — most taken during January. The opening one of Bhagawan Ji and the final one of Jann were taken here. The former from a photograph the latter on the back step of the house, for wild birds come to

visit us for food — the kookaburras are the only ones friendly enough to climb on us. The kookaburras let us know of their needs by laughing, the magpies and butcher birds by singing and the parrots just help themselves to seed in the yard.

Also enclosed is a copy of an article written before I had the joy of meeting you all, but only recently printed. You might find it interesting both for the purpose of making your prayers for the lovely island of Bali more precise, and for seeing a part of my journey to Bhagawan Ji in more detail. There are very obvious resemblances between Mayun's Grand father and Bhagawan Ji.

Thank you for the letter and photograph and pamphlets. You can imagine how it is when your letters arrive — it's greetings from home. We eagerly read the news and look carefully at all the friends in the photograph and delight in it all, even though nobody apart from Susheel and Jann seem to be smiling. It was interesting seeing the pamphlet given to delegates at the international Conference. What was the dent made in the convention?

Loving greetings to all the friends at the Ashram.

Yours in the Bhagawan Ji family,

PHILIP

———: o :———

(19)

Dear Madam Jann,

We are in receipt of your affectionate letter dated 11-3-79.

The feeling of buoyancy for love, peace and strength is simultaneous by the grace of Bhagawan Ji. We pray for it to grow day by day.

It has given us pleasure to know that the preliminary arrangement for the Jagat Guru Ashram has started in the right earnest. And the rest will follow, He is building His own Empire. We are sure that it will not be far off when we will hear about functioning of the Ashram.

I think out of 4 sites on Hariparbat one each will be of Sapta Rishis and the top hill beyond the temple where Bhagawan Ji has spent some time.

Mrs. Stuart and Madam Deidre may have visited your place. Do you find them interested in the Ashram still.

Does Madam Deidre plan to exhibit her drawings in Kashmir or in Australia? It will be nice if you will also join the exhibition after more sketches are drawn by you.

The date for the celebration of Bhagawan Ji's birthday this year is Saturday the 7th July.

The two negatives are duly received along with a printed copy of each. They are nice. These will relieve us from the difficulties we have to undergo in getting the photographs in the absence of original negatives. I would request you to try for two more negatives, one each of Bhagawan Ji shown wearing beads (the photograph on the cover of Biography) and Bhagawan Ji wearing beads and holding Chilum in his hands (the photograph on the cover of the booklet entitled Indigo Indian of Mystic East).

I hope you will be having these two photographs with you. If they are not available, we will arrange for their despatch from here for necessary action at your end.

We are eagerly awaiting your visit to this place.

Sd/-
P. N. Koul

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(20)

Mr. Philip,

The photographs taken by you are received. They are beautifully printed and show the difference in the art of photography here. They are taken as the dearest gift from the dearest ones. All the Ashramites consider it their privilege to see them.

We have been receiving requests from well-wishers and devotees to make available the glimpse of the photographs to them. I would request you to make available also copy of each photogarph taken by you of Ashram interest viz of the room we visited on our return from Hariparbat nearing Ashram, Ram Ji's house at Hariparbat, your house in Australia.

Your article is very interesting and beautifully printed. It reveals your thirst to come into contact with Jagat Guru. And

it makes you responsible to do the Job you are expected to undertake after the contact is there.

You must have received the copy of the "National Herald" in which your article has appeared under the Caption 'Indigo Indian of Mystic East'.

To avoid the least distraction to devotees in meditation, We have shifted to the annexe of the Ashram for day to day official business from 15-3-79. It is the same place where we sat and chatted together.

Your letters are eagerly awaited here equally by young and old children and well-wishers. It takes, a lot of time in circulation before returning to office for their acknowledgement. Many a times I have to get various copies prepared of your letters to meet the demand of outside people.

Distribution of pamphlets at the international conference was an effort of dispersal of the message of Bhagawan Ji for peace, love and strength of humanity through the representatives collected from the various parts of the World. Certain Spiritual people were heard saying that they have felt the existence of Bhagawan Ji in the Conference area.

Susheel has reiterated while others have promised to be smiling the next photograph to be taken with you.

Loving greetings from all the Ashramites.

Your in the Bhagawan Ji family,
PRAN NATH KOUL.

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(21)

Copy of a letter No.: Nil, dated 17-4-79 from M. Philip, 278 Hawkesbury Road, Winmalee 2777 N.S.W. addressed to Dear Pran Ji and Friends at the Ashram.

As always it was a delight to receive your letter (12-3-79); for news from you is always eagerly awaited. The brief biographical sketches are enclosed.

It has been a great joy for us to see the tender plant of Bhagawan

consciousness just beginning to break through the earth, as it were, over the past 8 days. On 9th April I had a public screening of slides taken in Kashmir and Nepal, and, naturally, Bhagawan Ji and the Ashram played a central part in the 3rd section of the slide series. It was called "Three Himalayan Journeys", expressing how I experienced up-lifted consciousness in Nepal and found it mirrored in the valley of Kashmir and embodied in Bhagawan Ji. There were between 80 and 100 adults and children present. On both Easter Sunday and Monday there were seven of us present to join in the late afternoon Bhagawan Ji service. The loving, harmonious presence of Bhagawan Ji undoubtedly hovered over these gatherings. Thanks to the presence of Bhagawan Ji and your prayers at the home ashram, I feel that the work in Australia has now begun.

As soon as possible could you kindly tell us the date this year of Bhagawan Ji's birthday, so that we can plan a commemoration? The above question does not need to be answered — the postman has just left your letter (2-4-79) and once again it has been a joy to read it, and to feel again the deep bond of love and unity we share.

As suggested I talked with Jann about the matter of power passing perhaps from Ramakrishna to Bhagawan Ji. In one meditation she received the words, "The power can be seized by anyone." At a later time she received the vision of a perfect light from casting a black seed on the side of a mountain. A pulsating tree of life stood on the mountain side and the black seed (now a human form) shelters under the tree. Both the tree and man are light, but they alternate black and white i.e. when the tree is black, the man is white and vice versa. Now the perfect light forms streams down from the mountain peak as a river to nourish the tree. This grand vision of the mighty play of consciousness and energy, I believe, indicates the union of these two glorious lords in a similar way that Jann's earlier vision in the ashram of the eyes of Bhagawan Ji and the cross of Christ defined the unity in Jesus Christ.

A photograph of Ram Ji's house and of this house will be sent to you soon. Sadly, none of the photographs taken at the room of Bhagawan Ji near the ashram turned out — many of the photos taken with the flash did not — perhaps because the flash and the exposure were not acting together. It was and because the

people at the house were so attractive and hospitable, and both Jann and I would have loved to have photographs too.

The copy of the "National Herald" has not arrived — it could easily be delayed by the recent mail strike in Sydney.

(Please tell Susheel that his letter made us feel very happy, and even though we could not be present for his birthday celebrations on Good Friday (13-4-79), we convey now our belated greetings. My daughter, Helen, who is living, at present at this little Australian ashram, has written to my nephew in Tasmania, suggesting that he might like to write to Susheel. Both are about the same age.)

We heard about the news of the riots in Kashmir and we trusted that you were all kept safe during that trying period.

With love, and daily in our meditating consciousness, we think of you all at the ashram. May mighty waves of blessing and of power and love fill you all. Eagerly awaiting your next letter.

Your brother in Bhagawan Ji's family.

PHILIP.

———: o :———

(22)

Copy of a letter No: Nil, dated 17-4-79 from Madam Jann addressed to Dear family in Bhagawan Ji.

As always it was a joy to receive your letter yesterday. We are happy to hear that you have received the negatives and photos and that you have enjoyed seeing them. It is a great pleasure for us to watch again and again the slides taken on our visit. We regret very much that so many of the photos taken with the flash were not successful. Before our next trip it will have to be checked.

It has been promised that our telephone will be installed next week. After that the plan is to advertise with the idea of beginning weekly discussions for the uplifting of consciousness.

As always things work automatically with Bhagawan Ji. We had thought to have a weekend celebration for Bhagawan Ji's

birthday (since we are both involved in the working week) and now we discover the date as falling on a Saturday. The plan is to use the site near our Ashram, the Grotto. (We will send photos of this place when they are printed.) We have mentioned it to you before.

Stuart and Deidre and their children spent a happy day with us. We visited the Grotto and showed our slides in the evening. I feel they are still interested in the Ashram and would almost surely return there when they are able to visit Kashmir again. I imagine Deidre's exhibition would be in Australia. Since our return I have made a few more sketches. One of the sapta rishi on Hariparbat we will send as a photo when it is printed.

Please send a copy of the photograph of Bhagawan Ji wearing beads and with chelum. The other we have here. It is better to have both made at the same time.

I have enclosed a sketch of the vision as mentioned by Philip for your interest. The statement was given that the Power (of Ramakrishna, Vivekananda, Bhagawan Ji) was waiting to be seized. The idea of being seized indicates the 'right of possession'; forceful eager grasping; and quick and clear comprehension. The use of the Power being for the universal spreading of what we call the *Bhagawan Consciousness.* The vision indicates the vast limitlessness of this consciousness.

Philip's daughter Helen and her friend Peter have been joining us for evening service for Bhagawan Ji and on occasions we share the Prasad given us by Major Raina and Mr. Zadoo. The beautiful pressed saffron flowers grace our photograph album together with copies of our photos from our visit.

We remember with gratitude the loving concern shown for us by so many during our stay and each individual of the Ashram is held close in loving memory. I trust you are all experiencing great uplifting and joy in your daily services. Now I say Namaste to each of you — and wait for your next news.

JANN.

Encl. Sketch

Copy of letter sent to Pandit Koul for your reference, Pran Ji. I trust that you have had the opportunity to have discussions with him.

———: o :———

(23)

My Dear Sister Madam Jann,

Thank you very much for your kind letter of 17th April. All the Ashramites are OKay and offer their best wishes and compliments.

I trust that the proposed programme of weekly discussions has matured. It is really a very noble idea. With the rising trend of materialism, people in general are getting bereft of mental peace and we are drifting away from the real aim of life. A beginning in the direction of realising the 'Truth', however humble is sure to bear fruit. It appears that Mr. Philip and yourself have been chosen as torch-bearers in your part of the world and Shree Bhagawan Ji is Himself guiding you. We will be happy to hear from time to time about the progress made.

The idea of celebrating Shree Bhagawan Ji's Birthday at 'Grotto' is very well conceived. It will have a salutary impact and help you in spreading the message of Shree Bhagwan Ji. We will be too glad to have photos of the site and the celebrations as well as the photos of your sketches of Hariparbat and the Sapta Rishis.

As desired, a copy of the Photographs of Shri Bhagawan Ji wearing beads and with Chelum is being sent herewith.

Thank you very much for your brief life sketch. The description of your experiences in your inward journey in search of the 'Truth' is very revealing and illuminating. The great Masters, like Shree Bhagawan Ji are always on the look out for ardent and real aspirants of God realization and there is no wonder that He made His presence felt during your meditation in Australia. You are really very Blessed and all of us here will always be eagerly awaiting to know your further personal experiences.

We are glad that Mr. Philip's daughter Helen and her friend have also been participating in your evening "Service". May Shree Bhagawan Ji Bless them!

Your article "Reflection on Hariparbat" has been printed in a Souvenir released from Allahabad. A copy for you is being secured and will be despatched as soon as received from there. Baba Atmanand Jee has been relieved of his duties in the Ashram on

his request. He went to his native place to attend to domestic life.

Any service from this end!

Praying for your speedy Success!

Ever Yours Own,
PRAN NATH KOUL.

———: o :———

(24)

My dear Brother Philip,

It gave us all here great pleasure to receive your letter of 17th April along with the enclosures. The brief Biographical sketches sent are really charming. They reveal the truth that "Wherever there is the will there is the way". You sincerely aspired for God Realization and the super-natural Powers were moved to guide you. The doors have opened for you and we will always be anxiously awaiting to learn about the progress made and success attained by you in your pursuits.

The public screening of the slides of your "Three Himalayan Journeys" is really a very good beginning. It appears to have been prompted by Shree Bhagawan Ji Himself. Obviously this is to bring 'Australia' also with the orbit of the move for the upliftment of Consciousness and Jann and yourself have been chosen for this sacred cause. We wish you God-Speed!

We are celebrating Shree Bhagawan Ji's Birthday on Saturday the 7th July. Our belief is that it is some chosen few only who are endowed with super natural powers. It is not necessary that such powers should pass from one to another. They are attained (or say seized) through great austerity, dedication, desirelessness, complete surrender to the "Supreme" will, faith and so on.

The latest vision of dear Jann seems to be indicative of her having been taken in the fostering care of her acknowledged Guide (Shree Bhagawan Ji) and she is being nourished with the 'Divine Light'. There is no wonder that in the near future she rises to a high pinnacle of Consciousness. 'How Blessed is She'.

I am enclosing one more copy of "National Herald" for you. Your article "Bhagawan Ji — A Jagat Guru" has been published

in the magazine released from Delhi. A copy for you is being arranged from there and for onward transmission to your goodself.

Susheel reciprocates his greetings to you all. He will be too glad to come in touch with your nephew in Tasmania. His address may be noted as Susheel Kumar S/o Shri Pran Nath Koul C/o Bhagawan Shree Gopi Nath Jee Trust in preference to his home address.

The riots here lasted only for 3 days. Hindus were not touched. The wrath fell on a sect of Muslims by other Muslims.

All of us here always remember you with loving memory. Your association has left an indelible impression on us and we pray for your speedy success in your spiritual aspirations.

Brotherly yours Own,
PRAN NATH KOUL.

———: o :———

(25)

Dear Mr. Philip and Sister Jann,

I have all along been going through the correspondence between you and Shri Pran Ji, which he circulated amongst all members of the Trust. I have been thrilled to notice the spectacular spiritual progress, yourself and Sister Jann has made under Bhagawan Ji's initiation and guidance. We cannot claim to talk to Bhagawan Ji at the level of pure Consciousness, as you do. People have been praying at Hariparbat from their teens to their old age yet did not get a Sakshatkar of Sharika Devi Ji as Sister Jann has got it. She will be what Sister Nivedita was to Swami Vivekananda. I regret, I have to move out of Kashmir for reasons of health during winters (and this practice continued in Bhagawan Ji's life time even) and could not meet evolved Souls as your self and Sister Jann during your visits to Kashmir. I feel that you are Bhagawan Ji's apostles in Australia and may be, that you be entrusted by Him to carry out His Mission of love peace and amity to America and Europe also, in near future.

The "Kriya" referred to by me in Bhagawan Ji's Biography did refer to Kriya in general but not to Kriya Yoga. In fact the method followed in any practice is known as Kriya. The Kriya referred to by me was that followed by Bhagawan Ji and which is transmitted to the devotees generally by induction. Even the name of the deity, the Sadhaka has to worship was not suggested by Bhagawan Ji himself directly but by some oblique reference, to which He would nod his approval later on if correct. I do not think this Kriya is anywhere mentioned in Hindu Shastras. It must have come from Guru and disciple and has presumably not been defiled by presentation in writing?

Shri Radha Krishna Raina who is well conversant with Kashmir Shaivism and regarded as a Scholar in Trika Philosophy, has ably contributed a note on Kashmir Shaivism and Kriya Yoga which is enclosed with his letter to you, which I hope you will find interesting, but I would however like to invite your attention to other channel of thought of Hindus the Vedantic Cult which I hope you will also study (in which Bhagawan Ji also showed interest) and then your mental picture will be complete. For this purpose I am reqesting Pran Ji to send you a text on this subject known as "Panch Dashi". This contains an English translation of each Shloka in English and I hope that you will find this interesting and helpful.

It is true as pointed out by Shri Radha Krishen Ji that Bhagawan Ji seemed to be in Shambhavi Avastha (State) but I feel that a picture of true Avastha of Bhagawan Ji can only be known by those who have had self-realization or are nearing it. Self-realized Souls may possibly not be able to have words to reveal it or not be so inclined.

For us absolute Surrender to Bhagawan Ji is the only Goal and how he deals with us in his lookout, we do not worry but are of course, thirsting for His grace.

With love.

Yours affectionately,
S. N. Fotedar.

———: o :———

(26)

278 Hawkesbury Road,
WINMALEE 2779.

7th May, 1979.

Dear Pran Ji and Friends at the Ashram,

Today is just two Calendar months away from Bhagawan Ji's birthday celebration in July. We intend to celebrate his birthday here too. At present, our intention is to camp in tents overnight in a beautiful natural setting up in the nearby National Park and there to celebrate his birthday. Perhaps the Ashram would like to send us a special message of greeting on the first birthday celebration in Australia. We will invite others to join in the celebration. The form that the celebration will take is based on the assumption that one of the greatest threats to the World is through the destruction of environment, so it is hoped that the gathering will be a foretaste of the restoration of mankind's ancient harmony with the natural environment. There will be activities to expand awareness so that each individual self will experience unity with Nature and its source; this will be very different from your activities at the hub of the world, but very central to Bhagwan Ji as a guide to humanity.

At present my daughter Helen and her husband, Peter, are staying in the house. They have both mentioned matters of personal contact with Bhagawan Ji — Helen was rebuked about her thoughts at one evening Bhagawan Ji service and Peter saw Bhagawan Ji's face twice and then a vibration come toward him and entering him. I took the experience to mean that Bhagawan Ji had conveyed to him "spands" the vibration of the Absolute. How would you interpret it? At the same instant Jann, who was attuning to the presence of Bhagawan Ji was told, "I'm busy with these other people."

Helen and Peter were only married last Saturday. They had decided not to just follow convention, but to plan a celebration that was meaningful to them personally, and this meant marrying in a garden setting at my ex-wife's home. The weather had been cloudy and wet, and it rained all day on the Friday before

the wedding. It was showery on the Saturday morning. We held faith that Bhagawan Ji would take care of the happiness of his little ones and give sunshine for the outdoor wedding, and it was raining up to half an hour befor the wedding. Then the miracle happened. The clouds began to roll back and ten minutes before the wedding was to start all drops of rain had gone and the sun shone from a blue sky. After the wedding the clouds rolled over again, but it did not rain again until the celebration was over. It was the only sunshine in four days. As a little thanks—offering I am sending $A100. Perhaps you might like to remember Helen and Peter when you remember Jann and Philip.

To date nothing further has been done about the photographs. It takes about 2 weeks to have prints made, and there hasn't been a fortnight when I've not shown them to individuals or group, and this will be the pattern unto June.

The article from the paper has not yet arrived.

With affectionate greetings to all.

PHILIP.

Money is sent by Money Order.

———: o :———

(27)

Namaste,

Just a few lines to mention a further personal miracle concerning the Wedding last Saturday. The Sunshine I felt was promised by Bhagawan Ji but there was an unexpected miracle for me. Philip had already left for the service and I to follow in the other Car. However when I went to leave, the Car would not start. There was no way it could be repaired in time and for a short while it seemed I would miss the ceremony. Just at that moment a friend drove by to bring a card for Helen and Peter and She insisted on driving me to the wedding. This was no small thing for it involved a 2 hour drive for her. If she had not

happened along, it is most likely I would not have been there to share in the ceremony and the miracle of the brilliant sunshines. Our Guru certainly does take care. How thankful we are for his goodness to us.

At the wedding we had the use of an Indian celebration tent borrowed from stuart and Deidre — very kindly. It gave a wonderful feeling to the occasion. Helen wore a blouse with Kashmiri embroidery and later a beautiful Woollen embroidered shirt and blouse — again from Kashmir. We felt it was the first Bhagawan Ji wedding in Australia.

Recently in two visions I saw the picture of Bhagawan Jee become safe, holding untold treasures and secondly as a tunnel leading to the glorious light.

The mails have been badly delayed here due to a postal strike some time ago. We trust you are receiving our correspondence.

Loving regards to all,

JANN.

———: o :———

(28)

Copy of a letter No. Nil, dated 23-5-79 from Philips, 278 Hawkesbury Road, Winmalee 2777, Australia addressed to Dear Pran Ji.

Greetings to yourself and the friends of the Ashram. We often remember you all in our meditations.

We have begun to plan the Bhagawan Ji birthday celebration for 7th, 8th July. You will see from the enclosed sheet that the pattern is very different from your own, but this approach seemed relevant to our corporate mind, and consistent with Bhagawan Ji's love for the well-being of the earth. We are only informing friends and the local community, for we only think in terms of a small gathering for this first celebration. Your prayerful interest would be appreciated.

One need for me before the celebration is to gain a more adequate knowledge of kriya. In "Aspects of Kashmir Shavism" by B. N. Pandit (thanks Rattan) P 39 to 221 Kriya Yoga is defined

as a meditative practice linking objective elements with Parama Siva and the meditator. "All objective consciousness ultimately ends in the universal self". (Kashmir Saivism. L. N. Sharma P. 73.) Would somebody in the Ashram be able to outline some methods or activities in kriya Yoga? There are obviously ceremonies too for it on P 55. "Bhagawan Gopi Nath Ji of Kashmir" Kriya ceremonies are mentioned. Would it be possible for me also to have information on kriya ceremonies? I'm sorry that there is such a rush about the desired information.

Our delight in Bhagawan Ji continues. Over the past couple of weeks a colleague wanted help in many overwhelming problems to do with her children and ex-husband. We asked her to define just what she desired and we put the request to Bhagawan Ji, and from what I can understand the request was precisely answered according to her expressed desire. He is certainly a wonderful World Teacher.

Affectionate greeting to all,

PHILIP

PS. Just in case the last letter did not arrive, a donation was sent at the same time, via the Post Office.

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(29)

BHAGAWAN JI'S BIRTHDAY CELEBRATION, 1979

WHAT IS BHAGAWAN JI'S BIRTHDAY CELEBRATION?

It is an overnight camp with tents and sleeping bags provided (if desired) at Murphy's Glen, Blue Mountains National Park, via Woodford. From 2 P.M. Saturday 7th July to 2 P.M. Sunday 8th July there are relaxing activities to increase self and environmental awareness.

WHO IS BHAGAWAN JI

He is a world teacher from Kashmir who, in his lifetime (1898-1968) lived out the preoccupations of the awakened of this age-

altered states of consciousness, harmonious living with nature and its powers, helpfulness to others in everyday life and concern for humanity's well being.

HOW IS THE CELEBRATION STRUCTURED?

Vegetarian and non-vegetarian food will be provided and prepared, except for Sunday breakfast when you prepare your own. There will be no charge but a participant may like to give a donation to cover costs. Please bring your cutlery and crockery, warm clothing and blankets.

During Saturday afternoon there will be activities to increase environmental awareness and self awareness based on open enjoyment. All of this will be in the context of kriya yoga which seeks to unite the individual with both transcendence and the outer world.

1. finding a natural treasure
2. finding your place in nature
3. finding your centre
4. campfire activities.

Sunday will be less structured with bushwalks, discussions and positive thinking for world healing.

WHAT IS THE IDEA BEHIND IT?

As the natural environment throughout the world is being destroyed at an ever accelerating rate, it is time that concerned individuals begin to re-discover a deeper awareness of their unity with nature. It is hoped that the gathering will be a foretaste of the restoration of mankind's ancient harmony with the natural environment.

WHO MAY ATTEND?

Both children and adults are welcome, but the organisers need to know beforehand so that catering arrangements can be made. Enquiries (047) 542113.

Helen, Jann, Peter, Philip
The Ashram,
278 Hawkesbury Road,
Winmalee.

———: o :———

Dear Philip and Sister Jann,

We congratulate you heartily on your noble resolve to Celebrate the Mahajayanti of Bhagawan Jee in Australia for the 1st time on 7th July 1979. This is an excellent idea and will go a long way in establishing Bhagawan Ji's mission of love in Australia and on you devolves the responsibility of acting as his Ambassadors in your part of the globe — a colossal job of love and dedication. The activities to expand awareness of individual self so that each individual self is experience united with nature and its source, will certainly be much better appreciated in Australia and is a step in the right direction. It does not matter if the method differs from that followed here. We were so glad to know that both Dear Helen and Dear Peter have earned Bhagawan Ji's grace. You are correct in referring that Bhagawan Ji has sent a vibration of universal consciousness to kindle Peter's consciousness and he will one day blossom forth with full self-realization. The fact that Bhagawan Ji rebuked Dear Helen simply means he has taken Dear Helen into his fold and will look after her welfare.

We were so happy to know that the marriage function passed off so well with Bhagawan Jis grace and rain did not interfere. This has happened in the case of other devotees here too. Thanks for offering present of 100 Dollars so kindly sent. It has been received by M.O. many thanks. We certainly remember Peter and Helen while offering prayers to Bhagawan Ji. I hope you have received the printed photographs by this time.

As desired I am enclosing herewith two special messages of greetings on Jayanti celebration on behalf of the Trust. Which ever you find suitable may be adopted or you may make any amendments that you deem proper. You are a member of Bhagawan Jis family in Australia.

Whatever you do will only be right under His benevolent guidance.

We were glad that a miracle took place and Sister Jann was able to attend the wedding function. We were charmed to know that Dear Helan Chose Kashmiri dress for wearing at the function. Bhagawan Ji may bless them. The visions Sister Jann has seen of Bhagawan Ji becomming a safe of untold treasures and

a tunnel leading to a glorious light are mystifying. We do not get such exalted visions. This means following his precepts one should expect universal well-being and following his path will lead to glorious light of self-realization.

This is acknowledgirg letter dated 7th May 79. Your letter dated 23-5-79 has also been received and is being attended to; a reply will be sent very soon.

Yours Own,
PRAN NATH KOUL.

———: o :———

(31)

Dear Philip,

Many thanks for your inspiring letter dated 23-5-79. I and the members of the Ashram heartily reciprocate your greetings and always remember you and sister Jann at our prayer meetings.

All of us were so happy to know that you are planning to celebrate Bhagawan Ji's auspicious Birthday on 7th and 8th July 1979 and we were all joy to get this good news.

Paragraph in reply to "Who was Bhagawan Jee" is excellent. We cannot suggest any improvement.

As the men on spot you are naturally the best judges as to how the function should be structured. Subjects proposed to be discussed in the Discourses are very well chosen. Discourses given during bush walks and other activities will be well relished on Sunday the 8th July. Restoration of mankind to the natural environment is the immediate need of the day. This is an impulse in the right direction.

We were glad that Dear Helen and Dear Peter too are participating whole heartedly in the function. Bhagawan Ji has kindled the divine spark in their minds.

I am appending herewith a note and a letter by Major Radha Krishen Raina on Kriya Yoga which I hope will serve your purpose.

I am also appending herewith a letter from Shri S. N. Fotedar

answering the querry on page 55 of Bhagawan Ji's Biography written by him.

We were glad Bhagawan Ji helped to reply your Colleague's queries.

I hope you have received my letter dated 10-6-79 of which another copy was sent by subsequent Mail.

Though we are celebrating Bhagawan Ji's Birthday-function on 7th July, our hearts will be with you also and we shall remember you and sister Jann at the function as also Dear Helen and Peter.

We shall pray to Bhagawan Ji to shower His divine grace upon all you and make the function a great success.

With love and regards,

Yours Own,
(PRAN NATH KOUL)

Encl :

1. Paper on "Kriya Yoga" by Major R. K. Raina, enclosing his letter.
2. Letter from Shri S. N. Fotedar, the Biographer.
3. Letter from Justice S. N. Katju.
4. Birthday Programme copies each for Madam Jann, Helen, Peter and yourself.

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(32)

(Copy of a letter No. Nil, dated 17-6-79 from Shri Justice S. N. Katju 25, Edmonstone Road, Allahabad (U.P.) 211001 (Camp Srinagar, addressed to Mr. Simpfendorfer).

My wife and I reached here on the evening of 26th May and attended the "Maha-Nirvana" function at the Ashram on the 27th. Your letter having been redirected from Allahabad was received by me here.

You have full liberty of making such use of my letter to you dated 13-10-78 as you like. I will be very happy to get a copy

of the issue of the "Cosmos" containing your article on Bhagawan Ji.

The members of the Ashram had informed me about your visit to Srinagar in the beginning of this year. I am looking forward to meeting you in the near future.

I have seen your article on Bhagawan Ji in the "Koshur Samachar". It is beautiful.

We have become instruments for carrying out the wishes of Bhagawan Ji. He is making us dance to his tunes. Our globe is facing the birth of a new era and we are seeing its birth pangs. At this juncture the unseen forces led by Bhagawan Ji have become very active in directing the global affairs. You are doing pioneer work in spreading Bhagawan Ji's message in Australia. We all wish you every success in your efforts.

We are leaving Srinagar day after tomorrow (19th June) and after staying for a few days with our daughter and son will reach Allahabad by the 25th of this month.

With best wishes.

Yours Sincerely,
S. N. Katju.

——:o:——

(33)

278 Hawkesbury Road,
Winmalee 2777.
11th July, 1979.

Dear Pran Ji and Friends at the Ashram,

You will all be pleased to hear that the first Bhagawan Ji Birthday celebration in Australia went through perfectly. Thank you for your love, prayers and good wishes. There were 25 adults and 8 children for the weekend celebrations, but on the actual birthday there was an extra 11 day—visitors.

The setting at Murphy's Glan is a small open forest of magnificent blue gums. Stuart and Diedrie set up their big Indian tent, and kept us all liberally supplied with Kashmiri tea and

purees. The formal activities began with us sitting it a circle in the cool winter sunlight. Helen read a poem by an Australian aboriginal author and then Jann read selected passages from the beautiful greetings that you sent us. As many people were not known to each other, we spent some time in introductions, for one of the factors in the growth of love is knowledge of each other. After this we wandered in the bush to find a natural treasure and shared with the group the reason for the choice, and then meditatively sought to lift the treasure into higher levels of conscicusness.

After afternoon tea, three members of the group John McNally, Geoff Whale and Jann led discussions based on their experiences of energy in nature (in Australia; the Europeans do not yet know the sites of Saktis and very few people believe that such sites exist. The evening meal was vegetarian — Vegetable stew and creamed cheese potatoes followed by fruit salad. We had a huge campfire for the evening. As four members played guitars and one a dulcimer, we sang Australian folk songs and danced folk dances from Ireland, America and Greece.

During the night, while the rest of us slept, John McNally kept watch, and at one time a beautiful wind arose, and a warm breath stroked him on his cheek and the thought came to him, "This is the kiss from Kashmir." In the morning when John told this experience to the group, and I told how Bhagawan Ji had brought about the weather conditions according to my belief. there seemed to arise a great loving unity in the group, and this unity remained to the end of the camp. We had a bushwalk, relaxed in environments that appealed to us, were led in a study on "Centring" by a friend, Hoard Admas, lunch, and final meditation for the blessing of all and a final rising toward Bhagawan consciousness so that the whole world be blessed.

Helen gave activities to the children while the adults were in formal sessions. A box was put in the tent for donations for the Ashram's destitute fund, and $44.50 Aus, was the total of the donations on the weekend. This is being sent by money order. At the end of the weekend several people expressed their appreciation for the time together and expressed the desire for further activities of this sort.

One friend could not be present at the Birthday Celebrations

as he was in Central Australia. He is not yet a devotee of Bhagawan Ji, but, as he is a person of advanced spirituality, he appreciates him. He sent us a card concluding with the words, "Jai Bhagawan Ji". This too is our feeling.

Yours Sincerely,
PHILIP

Jann sends her greetings.

———: o :———

(34)

Dear Shri Philip,

Your long awaited letter dated 11-7-79 was received here on 5-8-79. All this time all of us were worrying as to why no communication was received from you. This loving letter of yours relieved us of great anxiety. Every day we were eagerly examining the Mail with bated breath to find some letter from you conveving the excellent news of proceedings at the centre. The 1st to arrive was Sister Janns, letter dated 16-7-79, followed a few hours later by your letter dated 11-7-79, Our joy knew no bounds. We heartily Congratulate you and Sister Jann, Dear Helen on your excellent performance, you must have put in great effort in starting the Camp on Bhagawan Ji's 81st Jayanti. You have given the proper impulse and results will appear in the near future. Could Dear Peter not be present at the function?

This was the 1st activity of this kind and 44 people attended it (including Children). This is a much better start.

In our letter to you No. 1454 dt. 24-6-79, We had enclosed an article on Kriya-Yoga by Major Radha Krishan, a letter from Shri S. N. Fotedar and one from Justice S. N. Katju, I wonder whether these have been received by you?

In our letter No. 1473 dated 26-6-79, We had enclosed a copy of "Koshur Samachar" and one book on Vedanta "Panchdashi". Have those been received?

We were happy to know that you have made good use of the greetings message sent from here.

On 12-7-79, We had sent you a Cablegram enquiring about

your Welfare after the fall of the SKY LAB. Was it received? As no reply was received to this Cable also. We were very much perturbed. Sister Jann's letter received on 5-8-79 came to us as a healing balm and made us all happy. This was a human weakness on our part as Bhagawan Ji has found a Convenient niche in your hearts and would take care of you and your activities. He will overwhelm you by his benign grace in the near future

On this side the Mahajayanti function was very well celebrated. The function was more orderly than in previous years. About 200 itenerant Sadhus in Srinagar (who come for Amarnath Yatra) were given a full meal of Rice Vegetables and Halwa (pudding) pickles etc. and each one of them was given a Dakshina of Rs. 2/- each. This was a scene worth seeing by you and Sister Jann. We started the day by a Homa in early morning followed by Puja of Padukas (Wooden Slippers) of Bhagawan Ji. This was followed by a meal to Sadhus and about 300 Workers. After Sadhus left Vocal and other music Songs were sung throughout the day and Prasad of Halwa and Coloured rice was given to the large number of people who attended the function. The number must have exceeded 1200. In the evening special service in the Ashram (Arti) was performed. Great difficulty was experienced in accommodating people for the evening service. Some of whom had to attend arti in the temple premises below. This was followed by illumination that continued for night. We remembered you all at the time of Arti and prayed to Bhagawan Ji on your behalf as well.

The Indian tent pitched by Mr. Stewart and Madam Diedrie must have amused the participants. It is good of them to have distributed Kashmiri tea and Purees. We were so happy to know that passages read out from the greetings were appreciated by the audience. You are perfectly right that for the growth of love, knowledge of each other is indispensable.

We could not clearly understand that the place chosen for meditation in the Bush, was on account of some special Vibrations or aroma or was it the place of some Sakti where you attempted to raise the level of consciousness (which is the real treasure) of the people attending it.

The discussions by Mr. MC Nally and Mr. Geoff Whale and Sister Jann on Shakhti must have been enlightening. The audience must have enjoyed the guitar and Dulcimer music. Australian-folk

songs and other music and folk dances of various places. The warm breath that stroked MC Nally's cheek (who had kept night Vigil) and the associated thought — "This is the Kiss from Kashmir" are fascinating.

This and your statement that weather has been moulded by Bhagawan Ji as you wished and which brought living unity in the group was, a masterly way of handling a difficult Subject.

We could not follow what you meant by study on "Centring". Your final meditation for the blessing of all mankind and a final rising towards Bhagawan Consciousness so that the whole world is blessed was a befitting climax.

It is good that Dear Helen attended to Children. Why not to spend the sum of $44.50, the donation collected there in furtherance of the objective of the Ashram started by you in Australia. At present we are not short of money. In case you have sent the amount by M.O. we shall utilize it for the relief of the Destitutes.

As the friends, collected at the Camp have suggested, what further activities can be taken up by you in Australia during the year? Yourself and Sister Jann are gifted disciples of Bhagawan Ji and have to take the decisions in the matter.

We were glad your absent friend in Central Australia, has offered his homage to Bhagawan Ji.

In due Course he will be one of us.

Yours
(P. N. Koul)
Secretary

———: o :———

(35)

Monday 16th July, 1979

Namasthe,

Again our letters are being delayed by postel strikes. I hope they will be resolved and that you receive this letter soon.

Our Birthday Celebrations were blessed by perfect weather

and complete unity of all those who came. As well as those who were invited there was one man 'brought by God', as Philip says. This man had come to the same spot to camp with his daughter by 'Chance'. He joined in our discussions with us and was obviously blessed by the experience, as also we were, as we felt the hand of Bhagawan Ji at work. Another lady, the mother of one of the women attending with her young children, also came by chance for some of the time both days. She also indicated that it had been a time of upliftment for her.

During perparations for the discussions I discovered a diary I had kept in 1975 during a ten — day stay at a special spot in our Blue Mountains. On reading it again I discovered that it contained certain prophecies which have since been fulfilled. For example it arose in my inner self that 'August 1976 would be a significant time of change for me'... at that time I had no plans for 1976, but it was in fact to be the time of our first trip to Kashmir and our visit to Amarnath cave. In a dream I was seeking a place with 'houses tall and to the streets,' this place was not recognisable by me at that time; but in fact could be a description of Srinagar. Also I was given a dream of a world-wide community of light and purity which I now see as the growing family of Bhagwan Ji. It was indicated that further revelations would come from Bali and it was whilst in Bali that our decision to visit Kashmir and Amarnath was made. As this was a very real experience of guidance given through a place of sakti in Australia I felt it should be shared at the celebration.

We hope to hear soon of your celebration in Srinagar. It gave me special joy to read your greetings at our gathering. How much we look forward to our return to you next year. Meanwhile you all remain as close as ever in our hearts and minds.

The negatives required are enclosed. Please say if there is anything else we can do at this and.

Today I have received a lettre from our brother in Madras. He is well and still in service to Bhagawan Ji though no longer with you. Bhagawan Ji spreads his light always into new piaces.

Loving greetings to you all.

Sd/-

JANN

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(36)

Dear Sister Jann,

Your letter dated 16-7-79 was received on 5-8-79 and a few hours later, dear Philip's letter dated 11-7-79 was also received. This relieved our anxiety.

We were so happy to know that the Birthday Celebration was blessed by ideal weather and you secured unity of minds of all those who attended. This is a great achievement and we congratulate you heartily on the remarkable success achieved by you and Shri Philip in organizing the functions. The gentleman who had come with his daughter by chance and participated in the function and discussions must have been God — sent as also the lady the mother of the woman attending to the children. It is good they felt uplifted.

We were pleased to note that the prophecies you had noted in your Diary in 1975 on Blue Mountains came out literally true. August 1976 has really been a turning point in your and Shri Philips life — You visited Kashmir for the 1st time and also the Sacred Amarnath Cave. The place you had seen "a place with tall houses and streets" which turned out to be Srinagar. This gives a new dimension to your trances. We hope and pray your dream trance of World wide Community of light and purity for which you feel the growing family of Bhagawan Ji will be responsible and be realized soon. It is excellent that you shared those experiences with other members of the gathering.

We know that your self and Shri Philip are very advanced spiritually and would prove most valuable assets in fulfilment of Bhagawan Ji's mission for upliftment of the Consciousness of the World Community.

The Celebration of Bhagawan Jis Birthday was a great Success. The function was more orderly than in previous years. Details have been noted in our letter to Shri Philip.

We were so happy to know that the greetings sent were appreciated and very good use made of them.

We shall be eagerly awaiting your visit to Kashmir during next Summer. Our hearts are with you.

Many thanks for the negatives, Bhagawan Ji's photos you have sent are fine and we shall use them for printing other photos.

We have not received any communication from our friend in Madras and hope he is well. Bhagawan Ji had given him his Darshan once when he was working as Pujari (Priest) in the Ashram.

With kind regards.

Sd/-
(P. N. Koul)
Secretary

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(37)

Copy of a letter No. Nil, dated 30th July 1979 from Mr. Philip.

Last week an enigmatic telegram arrived, "Wire welfare Bhagwan Ji Ashram QW226 278 simpfendorfer." We checked with the telecommunication office in Sydney and they said that the above was the message received in Ausrtalia. We thought that perhaps, knowing that there was a mail strike here, you acknowledged the money sent from the Bhagawan Ji Birthday Celebrations by telegram and the message got mixed up in transit.

We had some beautiful black and white photographs taken during the weekend. We won't trust them to mail. As we expect to come to Kashmir next July. 1980. We will bring them then. Letters seem mostly to get through but other items are less sure for example the copies of printed material from the Mementos have not arrived, nor has incense we ordered from Aurovill some months ago.

Concerning the proposed visit in July, there are certain questions. From our point of view, these are the following alternatives:

(a) Just the two of us come

(b) a friend or two be invited

(c) a wider invitation be made.

In the case of (a) and (b), no special arrangements would be needed, but in (c) some sort of itinery would be needed. Such questions as:

What would be the date for setting out to Amarnath cave?

Would there be accommodation for more than two or three at the ashram — that would be needed would be a place to sleep and a place to wash.

What equipment would you like me to bring?

Approximately how many would be going from the ashram?

1st August.

What great delight it was yesterday to receive the letters of the 24th June. They were, of course, held up by the Sydney mail strike. You can imagine how happy we were to see our two celebrations linked by the mention of the Australian one on your invitation when John McNally, in the deep of the night, received the kiss from Kashmir, it would have been the time of you "Illumination" or a little later.

Please thank Major Raina and Shri Fotedar for their inspiring and valued letters. I will reply at a later date. I am particularly grateful for Major Raina's article on Kriya Yoga — his allusion to a mountain of diamonds I thought very apt when applied to his own writing which seems to yield new treasures on every reading.

Enclosed is a news article from the "Mountain Gazette". As can be seen from it, the plan is to have further Bhagawan Ji Celebrations, rejoicing in him as world teacher with a love for the world of men and nature for it is under his guidance that we can enter into this deeper unity with nature and its powers, upon which the future well-being of the world depends. All glory to Bhagwan Gopi Nath Ji.

Jann sends her love and greetings. We are grateful for all your prayers.

With love to all,

Sd/-
PHILIP.

——: o :——

Extract from news article (The Mountain Gazette) Australia.

CAMP CELEBRATES WORLD-TEACHER'S BIRTHDAY

Twenty-five adults and eight children (with eleven day Visitors) gathered at Murphy's Glen, Woodford, for a weekend camp on July 7 for the first celebration in Australia of Bhagwan Ji's birthday.

Bhagawan Ji lived in Kashmir, India, beween 1898 and 1968. Activities at the camp consisted of attunement to environment exercises, discussions, bushwalking and folk-dancing and singing around the campfire.

The most prominent visual feature was a magnificent Indian tent erected by Stuart and Diedrie Fushton.

The gathering began with the reading of a poem by aboriginal poet James McJannett and blended features from many parts of the world.

Discussion leaders were Howard Adams of the Gestalt Centre, Springwood, John McNally, Winmalee, Jann Steward, Winmalee, and Gooff Whale, Balmain.

During discussion periods, children participated in separate activities led by Helen Black. Peter Black led the campfire singing.

A committee is being formed to organize further celebrations because it is felt that, as the natural environment of the world is being destroyed at an ever-accelerating rate, it is time that concerned individuals began to discover a deeper unity in and with nature.

The next Celebration is planned for November in a natural area of the Blue Mountains.

Interested persons may contact Philip Simpfendorfer, Phone 54-2113.

278 Hawkesbury Road,
Winmalee 2777.

——:o:——

A Group of participants to Bhagawan Ji's Birthday Celebration in Australia.

(39)

30th August, 1979.

Dear Shri S. N. Fotedar,

Thank you for your kind letter of 24-6-79 — which took a long time to arrive owing to a mail strike in Sydney. We are certainly not strangers to each other. You read my letters, I use your book on Bhagawan Ji as a text book. I trust that we will meet in July next year.

The Panchdashi arrived, along with the Koshur Samachar. It was delightful to read all the articles on the spiritual heritage of Kashmir. I have read parts of Panchdashi but I feel no more able now to accept vedantic belief than I could 25 years ago when I read my first book from a vedantic source. To me, things as they appear are real. The experiences since meeting Bhagawan Ji have enhanced rather than diminished this view. At times I see things abundantly alive with the life within them. Earlier this year I was meditating in a sort of grotto with a waterfall, and everything I saw shone with its own inner, harmonious light, and I asked, "Is there any reality beyond this?" Nothing further was indicated. To me it is the difference between the Witness Consciousness and the Experiencer. The former sees and draws what it sees into the depths of its own serene depths of imageless sleep, the latter goes out in unity to the world of appearances and the joyous unity of Siva-Sakti is revealed. In the former, the world of appearances dies as if it never was, in the latter it ceases in a consumation more full of delight than the sum-total of all unions in the world.

I hope that you will not be eventually disappointed with Jann and me. Ever since my inner life awoke, I have felt that the purpose of this birth was to remain common-place, ambitionless and ordinary. My problems arise from unresolved aspects from previous lives, and, although I trust the guidance of Bhagawan Ji, I sometimes wonder if I will become stuck in some trap from a previous plane of life. I consider myself available to Bhagawan Ji, and hence available to the guidance arising from the Ashram in Srinagar.

Your comments on Kriya were most helpful. The reference to Bhagawan Ji was most delightful, showing how his teaching

method was the highest, and how richly he deserves the title, World Teacher.

Please convey my greetings to the brothers and sisters of the Ashram. Jann too sends her love.

In love and unity,

Sd/-
PHILIP

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(40)

278 Hawkesbury Road,
Winmalee 2777.

23rd September, 1979.

Dear Pran Ji and Friends at the Ashram,

It seems a long time since we were last in touch through letters and words, although in the inward sphere, through stillness and meditation I seem often to be with you or in other parts of Kashmir, so we were never far apart. Sharing in the common guidance of Bhagawan Ji also keeps us close. And each afternoon we play some of the music from the Ashram and enjoy peaceful silence. Recently, in our group morning meditation, I was feeling myself in some of sacred places in Kashmir, and when I was holding Khir Bhawani, thought came down from above my head, "Why are you wasting yourself in your daily work?" I let my consciousness rise up to the sphere from whence the thought came and here I conversed for a short time concerning the comment. When I asked whether Bhagawan Gopi Nath Ji was in the same sphere, I saw a radiant maternal Being showing me Bhagawan Ji seated on a sort of chair. Unfortunately I sought to see more clearly and this activated my senses and my consciousness came down again. But you can imagine my happiness for the rest of the day, especially as I have not had such a conversation for a long time.

Following the suggestion from Shri Fotedar to become more familiar with Vedanta, I have been alert for hints concerning it.

I bought a book called, "Vedanta, and Christian Faith" by Bede Griffiths, a Catholic monk living in an ashram in Tamil Nadu which is dedicated to the reconciliation of Indian and Christian though under the conditions of life of a Hindu ashram. It is at Shantivanam. In the book he writes, "In all the great religions we find the conception of an original unity in which man is one with nature and with God, the supreme reality. It is found in the Tao of Lao. Tsu, in the Buddha-Nature which all men share in Mahayana Buddhism, in the Atman of Hindu tradition and in the Universal Man of Islam. In the past it has been customary to look upon this original unity as something realized in the past from which man has fallen. Today we think rather in terms of the ascent of man towards a unity for which he constantly aspires." This comment seemed very relevant in matters concerning Bhagawan Ji. For this aspect of the union of God man and nature seems such a central part of Bhagawan Ji's expression of himself as the rishi of this present age. He seems always so close to the Shaktis of the Earth, so much one with the creative forces of the Universe.

I don't think that I have replied to your letter 14-8-79. The Bhagawan Ji Birthday Celebration is a happy memory now.

Peter was present at the Celebration, and helped conduct the musical programme around the camp fire. There is now formed an informal committee of 12 people including us to plan a second camp for the weekend 24th, 25th November which is being called, "Bhagawan Ji Celebration". This does not mean that the twelve are devotees of Bhagawan Ji but they all agree with the exploration of consciousness and energy in Nature, pointing to that great Marriage of God, Man and Nature, which is the glory of Shiva-Shakti, the glory of Kashmir. We have met twice so far, here at the Ashram, and the blessings of Bhagawan Ji has been on the meetings. More information will be sent to you as arrangements become finalised.

Helen, Peter, Jann and Philip continue living here and continue the pattern of meditation morning and evening with the Ashram music being played each evening. On Tuesday evening John McNally joins us for a time of deep meditation. Stuart is in Indonesia at present, but will be back before the next Bhagawan Ji Celebration. Red Mitchell, who sent the card from Central Australia, carries a locket of Bhagawan Ji with him, although

he practices meditation under the guidance of Maharishi and was recently at a 40 days transcendental meditation conference. Tess Parsons, a woman who has a picture of Bhagawan Ji hanging in her bedroom, last weekend opened parts of her house, as an art studio, on the Friday night the studio was opened and a party of friends held at the studio. Peter played his guitar and sang, and I read a poem that I had written and announed the studio open. It is called, "Blue Gum Studio."

The term "centring" usually means finding a place of peace within one self where all the opposites tendencies within oneself do not conflict but are recognised and balanced. The talk by Howard Adams at the Bhagawan Ji Birthday Celebration was on this topic. Did the sum of $44.50 reach you, because it was sent before we received your letter. The copy of "Kashmir Samachar" was received with much appreciation. It was all particularly interesting. The "Panchdashi" was also received with appreciation. Perhaps I am deluded, but I cannot stop myself from thinking that all things are made up of Consciousness and Energy (including the nothing, God) and to see a thing in its Consciousness and Energy is to see it in its Divine Reality. The fact that we do not usually see things in this way is the fault not of the thing, but of our perception.

With loving greetings to all,
Sd/-
(PHILIP)

Jann sends her greetings and says she will write soon. Helen, Peter too send their greetings.

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CHAPTER VI

SELF-INTRODUTION

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यथा जले जलंक्षिप्तं क्षीरे क्षीरं घृतेघृतम् ।
अविशेषो भवेत्तद्वत् जीवात्मपरमात्मयो : ॥

Yatha Jalē Jalam Kshiptam Kshirē Kshiram ghṛte ghṛtam !
Avishē šo Bhavēttadvajjivạtma paramạtmayoh !!

"Just as water gets dissolved when poured into the water, the milk with milk and the 'Ghee' with 'Ghee', in the same way, the self and the super-self become one with each other."

(Kulanarva Tantra, Page 238).

Herewith Shri Philip Simpfendorfer and Shrimati Jann have given us the benefit of their self-search for the sublime. It is a treat to hear them straight and direct, the most effective medium for making themselves known to us — their co-partners in this Divine mission.

—K. N. D.

Shri Philip Simpfendorfer
(The "Spirit" on Wings)

Born 7-6-1931 in suburb of Sydney. Soon afterwards moved to Henty, a village in the Riverina district of N.S.W. as my parents were unemployed owing to the Depression. Schooled for 12 years and worked in various jobs for six years (including publishing and parent's plant nursery). During this time I had short stories and articles published.

At 22 years I trained as a school teacher, and have continued to earn my living in this way.

Soon after starting school-teaching I read a book "How to know God" by Swami Prabhavananda and my quest for inward realities began. As I was married, with two daughters, I sought to pursue the religious life in the context of domesticity.

In my mid thirties, after meditating on the life of Ramakrishna I had a "Divine" experience that destroyed my earlier pattern of consciousness as a healing energy moved upwards through my body. I became active in the Christian healing ministry but after the failure of a community project, I entered another period of change.

About 8 years ago, haunted by death I left domestic life and took up residence in a cave for 4 months as I sought to turn from a social pattern based on conventions to one based on nature. I still went to work. My marriage ended. I was able to get a move in my job to the West of N.S.W. where I sought to experience the depths of aloneness and contact with God and nature.

During this time I met Jann and we became companions on a journey, and in natural areas we experienced deep things of the Siva-Shakti relationships. In August 1977 we bought a small house in the Blue Mountains area, just west of Sydney. We have begun to call the house "The Ashram" and remember Bhagawan Ji every morning and afternoon.

The most significant incident of meeting Bhagawan Ji, you would be familiar with.

PHILIP.

———— : o : ————

Madam Jann Stewart.

(A 'Yogeshwari' to her Finger-tips)

I was born on 3rd June, 1939, at Forbes, small town in western New South Wales. My mother was very ill at the time of the birth and my first three months were spent with an Aunt and Uncle. When I was three years old our family moved to the city.

I was not brought up in any institutionalised form of belief, nor was I given any instruction on matters of the spirit. However as far back as I can remember I was always strongly aware of the existence of another more meaningful level beyond the material and physical one. At 16 I was introduced to the Christian experience and I began to live with Jesus Christ as my guide. I found the Church life and understanding lacking and confining to what I understood to be the real Spirit of Christ. For fourteen years I was active in voluntary youth work in the Church attempting to highlight the spirit rather than the letter of the Christian experience as I saw it.

At 20 I married and had two children. I worked in a variety of jobs. After attending some courses at University in 1967-68 I became impressed by cultures which seemed more in tune with nature than our own. In 1969 I spent a year at Teachers College and the following year began to teach. During this time my marriage ended. I was disillusioned with the Church

but still close to the world of the spirit. Since 1972 Philip and I have been companions on an inward journey of this Spirit. My understandings have been always mainly based on experiences gained in nature. Dreams, direct revelations and intuitions have always been most real to me. Often these understandings are confirmed later by reading or direct experience. Part of the inward journey has been to do with an awareness of power in particular parts of the natural world. The outward journeys reflecting inward growth have taken us to many places of natural beauty and power in Australia, New Zealand, Bali, Southern England and most recently Kashmir.

In February 1978 in Australia, Bhagawan Ji made his presence known to me during meditation and I have accepted him unconditionally as my guide for the continuing journey. Since that time he has been always available and close at hand.

JANN.

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The journey around Hariparbat begins at the pillars of stone; traditional trysting place of the seven invisible guides of humantiy. There is stability and strength here like the foundations of the earth. Power Pulsates for the recreation of unity for the whole creation. Cosmic currents understood and utilized by Bhagwan Ji in earthly life emanate from this place joining all the sacred sites of the earth in joyful communion.

At the temple for the Devi Sharika there is the sense of a centre of light and beauty giving purification of the soul and uplifting all the world. This centre of light and beauty is like a perfect flower whose petals are arranged around the priceless jewel of truth. Also here there was a vision of a divine mosaic. This mosaic was perfection informed yet at the same time absolutely fluid and never static. It represented grace, perfection and clarify without immitation, not existing within barriers of dimensions known to man. The reflection of this mosaic is the universal fellowship of devotees of Bhagwan Ji.

In the courtyard where Bhagawan Ji has ended his 33 days long fast there lingers a delicate fragrance. As fragrance knows

no boundaries, it signifies the spreading of the sweet word everywhere. There is striving, just acceptance and sharing the divine grace. Those who had been with Bhagwan Ji in human form experienced this fragrance from His person. Now uplifted from earthly body this fragrance can permeate wherever His people are aware of His presence still.

Standing on the spot where the fast had taken place in the home of Ram Ji there is strong sense of direction. This direction will come as the divine purposes are intuitively known and followed. It is the nature of Bhagwan Ji to be all-knowing. To receive direction then the follower must have absolute devotion shown in loving, trusting surrender. As each member has this absolute devotion then unity of purpose becomes a reality for the corporate whole.

Sitting on the hill top where Bhagwan Ji has sat in meditative retreat there is an awareness of vast limitless consciousness. Balance and perspective are provided for the journey and the mind is freed of pre-conceptions and limitations and open to receive and transmit on the level of cosmic consciousness.

Perfect rest is found at the spring of ceaseles purity. The quiet stillness gives confidence to centre and deflects all distractions. Separation from attachment to people and possessions is accomplished by focussing all attention on the Guru in child-like purity of heart and spirit and it was here that Bhagwan Ji had granted Darshan of Devi as a small child. The stillness and silence of this spring is resonate with divine harmonies.

On return from Hari Parbat a visit was made to the home Bhagawan Ji had graced with His presence for many years. Here there is a feeling of youthful exuberance which symbolizes the outreach of light and energy to all corners of the earth. This outreach is charismatic in its essence and brings power, peace, healing and fulfilment. It is truly universal.

Jann Stewart
278 Hawkesbury Road
Winmales. 2777. NSW
Australia.

BHAGAWAN GOPI NATH JI — A JAGAT GURU

The world Teacher instructs, not by words, but by transmission of "divinity" which heals, liberates, gives bliss and fulfilment of life. This divinity is light that is both consciousness and energy and it pours constantly upon the Earth and is being transmitted in concentrated form through illumined human consciousness and through Earth Shaktis, the latter being located at certain places on the Earth. The "divinity" is the essence of Nature and does not act contrary to what is natural.

The salvation of the Earth is the great contemporary issue. Superficially this threat is from physical and psychic pollution and the intense exploitation of Earth's resources. But in the same way that the human body is animated by spirit (the divine element) so the Earth is quickened by the devas and devis, and if these powers should leave the Earth it would die in a tornado of chaos and destruction. For this reason men should show appreciation to the Earth Shaktis and seek to protect them from desecration.

Kashmir is an important centre for receiving the down pouring Divinity. The most significant aspect of Kashmir is its saints and Shaktis, but in recent times of greater significance was Bhagawan Gopi Nath Ji who protected Kashmir through his divine powers, saving both human society and the homes of the devas and devis from desecration.

As Kashmir is a microcosm of the Earth, its hub, as it were, the continuing life of Bhagwan Ji is significant for all humanity. The whole Earth needs to be protected. In the days of his humanity he was guide and protector of Kashmir and its divinities. Now he is enthroned above the shaktis of the Earth, having taken his place among the invisible guides of humanity as the relevant guide for this present period of human history.

These guides of humanity are not gods, even though their awareness stretches from Parma Shiva to the pebbles on the ground. Nothing is hidden from their scrutiny. They are called Sapta Rishi. In the Western tradition, the number 7 symbolizes perfection, 3 being divinity, 4 being humanity. It is probable that "Sapta" does not limit the council of Guides to 7 beings, but refers to the perfect harmony of divine and human elements in the Council.

The Sapta Rishis are not part of any religious system. No temples nor mosques nor Churches are built for them. It is significant that their traditional trysting place on the sacred hill of Hari Parbat, Srinagar is a simple unadorned group of rocks, for rocks are the basic elements of the Earth. The whole of Nature is the temple of the Sapta Rishis.

Because of their divine Character they may be worshipped and adorned, but surrender rather than praise is the correct attitude towards them. Surrender is of prime importance because the invisible guides of humanity have one great disadvantage in doing their work. They have no physical body. They have minds that comprehend all happening in the world, but they have no physical brain. However, the one consciousness of a guide of humanity can animate many bodies and direct the thoughts in many heads.

Now that our Jagat Guru, Bhagawan Gopi Nath Ji is released from his physical body, his consciousness continues fully alive, but it needs human bodies for its expression in the world. Hence, those who are drawn to him should progressively throw off limitation and rise in to Bhagawan consciousness. It is not that our human nature is to be perfected but that the divine nature is to shine more brightly — and the way to this is the way of surrender.

Surrender, it is usually only the defeated who surrender. With surrender the fighting is over. In spiritual terms it means that ego control is lost, and the self establishes dominion.

The way of surrender is beautifully and simply expressed in a statement given in meditation to sister Jann accompanying me to Bhagawan Gopi Nath Ji Ashrama, Srinagar from Australia. It says :

"I am here within you
I am here within
I am here
I am
I."

At the early stages of surrender, a person feels the Divine consciousness as being active within his body, mind and spirit. He begins to recognize this same divinity within other people and things. Later the person discovers that every thing around him

is divine. Then limited ego consciousness is lost and the Divine alone looks out through the eyes of the person, Shiva only beholds Shakti, God gazes in to God in oneness. Finally, beyond all life is the supreme Egoity, the absolute.

The first step is the surrender of the body. In the body are many movements and vibrations which the limit ego stops. Yet these movements should be allowed some expression if our bodies are to become instruments of Bhagawan consciousness. For perhaps half an hour per day, after invoking the aid of the Guru, a person can stand and let the body vibrate and perhaps make unaccustomed movements. If the aid of the Guru is sought there is no danger and this exercise releases much light into the body.

As the surrender of the body progresses, thoughts begin to slow down and the mind begins to become an instrument for receiving knowledge of divine matter (and the thoughts of other) for this knowing comes, as it were, in the spaces between thoughts. Meditation is the mind in full surrender.

Finally there is the surrender of our divine element. Each individual is a spark of the Divine, and the ego treasures this source of life as a possession of incomparable value. It is his bliss, his freedom, his fulfilment.

Yet for the consciousness of the Glorious Lord to shine forth in the world, it too must be surrendered.

The surrender of the individual spirit is an act of dying. However, this action of death — surrender — opens the door for the descent of Bhagawan consciousness into the human being.

The devotees of Bhagawan Gopi Nath Ji, as a group make up his body now. We are the instruments through which he carries out his continuing work in the world, for what he did for Kashmir during the time of his physical incarnation he seeks now to do for the whole Earth. This does not mean that we are duty-bound to imitate his actions, but it does mean that we must surrender in a realistic rather than a theoretical way.

PHILIP.

CHAPTER VII

RANDOM REFLECTIONS

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मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि
त्वमापस्त्वं भूमिस्त्वयि परिणतायां न हि परम् ।
त्वमेव स्वात्मानं परिणमयितुं विश्व वपुषा
चिदानन्दाकारं हरमहिषिभावेन बिभृषे ॥

Manastvam Vyoma tvam marudasi marutsarathirasi
Tvamapastvam Bhumistvayi Parinatayam nahi param !
Tvamēva Svatmanam parinamayitum Vishvavapusa
Chidananda Karam Haramahiši Bhavena bibhrshe !!

(Saundarya Lahari of Ādi Shankaracarya, verse 35)

"O Youthful spouse of Shiva, Thou art Mind, Ether, Air, Fire, Water, Earth and dost thereby transform Thy self into the universe. Nevertheless there is nothing beyond Thee. By Thy play Thou dost manifest Thy Consciousness and Bliss in the body of the Universe."

(*Translation*: Sir Arthur Avalon).

(Subsequent pages contain the musings of the stalwarts like Justice Shri S. N. Katju, a well — meaning Shakta by his conviction, our "Friend, philosopher and guide," and Major R. K. Raina an erudite Shaiva by his own right, always in uniform (figuratively) for coming to the succuor of the Ashram taking it to be the "Order of the day". Shri S. N. Fotedar, Shri Pran Nath Ji, Miss Jaya Patwari, Shri M. K. Tiku and Shri Gopi Nath Malla, Shiben Kishen Turki being the mental progeny of Shri Bhagawan Ji obviously save us the embarrassment of saying anything about them. Their reflections are an eloquent expression of the initiation they have received from the super-spirit of Shri Bhagawan Ji.)

— **K.N.D.**

(1)

THE IMMORTAL DOES NOT DIE

Bhagawan Gopi Nath Ji did not fit in the popular concept of a saint. He not only sometimes ate meat, drank wine and smoked marijuana but in his spiritual body he took an active part in the Kashmir War (1947) and even at the cremation of his body when one would expect a saint to be wallowing in his maha-nirvana, he appeared in a vision to a businessman to give him directions about renting a shop. Yet he was the only person in Kashmir to be given the title of "Bhagawan" (Glorious Lord) in his own lifetime.

Were the Hindus of Kashmir wrong in giving exalted status to such a man? Unlike many Indian saints, once his own spiritual life had matured, he devoted a lot of spiritual energy to helping people in their worldly activities. He did not preach, and his teaching sessions were usually limited to a sentence or two. Often he would awaken necessary insights in people with a touch, or a glance or sometimes, like a Zen master, with a blow. When healing people he did not evoke a spirit or a god, but healed directly from himself. Sometimes, for people seeking to have the blessing of a goddess at a shrine, he would cause the divinity to materialize. Indifferent to comforts and possessions, he would distribute to others most of the donations given to him. He had the disconcerting ability of reading thoughts and of knowing what people were doing when they were out of his sight. In one recorded incident, he beat a woman with iron pincers and chased her down a lane because he discerned that she had illicit sex with two men on her way to visit him. But this happening was recorded because it was his peak experience of anger. His usual attitude was one of compassion.

Once he was asked "Should saints render assistance to people in spiritual and temporal spheres. Does not such help exhaust the spiritual treasures acquired by saints after great penance and sacrifice?" Bhagwan Ji replied, "A person with a muscular and bulky body can afford to swim across a river. Can a small insect like an ant do it without help? It has to be helped."

By a life-time of celibacy and long periods of fasting and introversion, he built up the inward strength to carry himself

and others to perfect satisfaction.

No attempt was made to gather a following — yet over 20,000 people attended his cremation. He was an introverted saint par excellence. Staying mostly in his room or in a hut at a sacred shrine, he would minister to people's needs when they were able to pull him from his ecstasies or away from his invisible activities. During the last 11 years of his life he remained in his room in the house of his sister's daughter.

From the time of his birth in 1898 to his death in 1968, he did not leave bodily the Kashmir Valley. He was celibate. sometimes he fasted for long periods. The introverted way is traditional in Kashmir. The 14th Century mystic poetess Lal Ded wrote, 'My teacher gave me but one precept. He said to me "From without enter thou the inward". That became my rule and precept'.

Bhagawan Gopi Nath Ji once commented that a yogi may get realisation of God, but an introvert can get realisation of all aspects of God. God, to the Kashmir Shaivite is like an ocean of every possible wave length & ever the wave-length of material objects is Divine, even though in a more limited form than Infinite Consciousness, Bliss and freedom.

Bhagawan Ji's mastery over the varied manifestations of God, was recognised by his awed devotees. They felt that this power was related to the rhythmic movements of parts of his body. Through this method it was thought, he was able to enter into the realm of subtle thoughts that pervade the world and carry out his three main works of influencing the World Consciousness, being a guide to seekers who did not know him physically, and continuing to be active following the death of his body. Six weeks before he died he said "Amar Cha maran." (Does what is immortal die) to a disciple who had been merely thinking about Bhagawan's impending death.

Now years after his death, people still discover him and find themselves benefitted as a result. Perhaps many introverted seekers throughout the World are guided by him without their meeting him. Every day in Srinagar, Kashmir, his devotees gather to venerate him. They call him "Jagat Guru" — world teacher. A couple of kilometers away is Hari Parbat, traditional trysting place for the seven invisible guides of humanity.

In ancient times the name of the Kashmir Valley was Reshivatika,

Seat of the sages. It was the mother-land of philosophical systems that combined the highest spiritual experience with commonplace life. Now it is the meeting point of Islam, Hinduism and Buddhism. Has a new guide to humanity risen at this point indifferent to religious systems because he knew the unity of mankind "Is Hindu one and Mohemmden another ?" he once said : he now invites people from all over the world to contact him so that his liberating and guiding light might permeate the world, illuminating mankind from within, and expressing outwardly as a healing, peace-giving and regenerative force.

PHILIP SIMPFENDORFER

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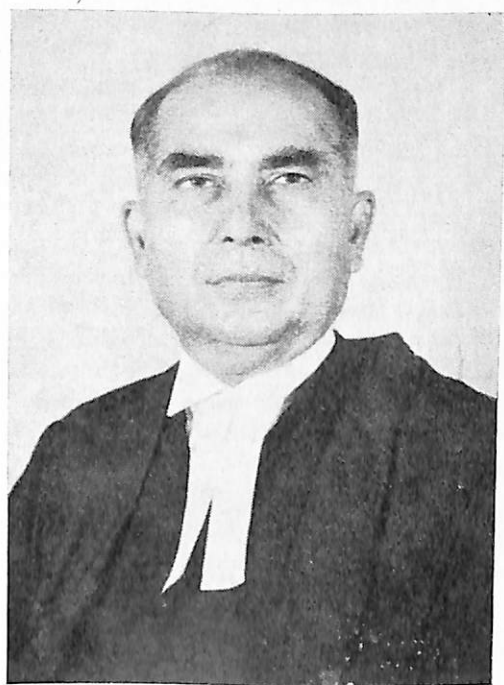
THREE DIMENSIONAL CONTEXT OF GITA

Hinduism or Sanatan Dharma is an integrated whole in which diverse cults and creeds fall in a set-pattern like different plants, flowers, trees and foliage in a well designed and laid out garden. It is said that Islam during the last fourteen centuries has seen the birth of 72 sects — Christianity many more. Sanatan Dharma begins not only from the dawn of present civilization — no one exactly knows how many civilizations on our Earth have come and gone but from the time, when man first appeared on Earth. The sankalp in a daily sandhya recalls not the Vikram era or any such other day but Brahma's Day

मासेन स्यादहोरात्रः यैत्रः वर्षेण दैवतः ।
दैवे युग सहस्त्रे द्वे ब्राह्मः कल्पोतु तौ नृणाम् ॥

अमरकोश १, २, २१ श्लोक

Creation begins in Brahma's day and then there is *Pralaya* in Brahma's night; the extent of Brahma's day and night reaches astronomical figures. The total of four yugas (Kaliyuga, Dwapar, Treta and Satyuga) is a Mahayuga. Perhaps 72 Mahayugas make a *kalpa* and so many *kalpas* make a *Manvatar*, MANU changes at the begining of every *Manvantar*. A number of Manvantars make a Brahma's day. We are at present in the first half of the

Our chief patron

Justice Shiva Nath Katju.

second Prahara of Brahma's day. There is *Maha Pralaya* after 100 days of Brahma — to begin all over again. The Lord says in the Gita (VIII, 17, 18).

सहस्र युगपर्यन्तमहर्यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्र विदो जनाः ॥
अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्त संज्ञके ॥

Our Dharma has taught us the concepts of Srishti and Jagat and not merely of Earth or the Solar system. Now modern astronomy is making man aware of the unfathomable vastness of space — millions of galaxies, each having millions of stars and further remotely located and so big Nebulaes that our entire Solar system could be buried and disappear in a small part of it. Einstein said that the Universe has limits and is oval-shaped. It is expanding and a time will come when it is so much expanded that the central energy which sustains it will be diffused and it will come to an and — Pralaya in our words. But he said that with the end of one universe, a new one may be in the process of being born. So it is a running chain of *Srishtis & Jagats.* Modern astronomers are also talking of that critical split second when the universe was born. It was an oval shaped sack containing the seeds of all galaxies — small particles of heavily condensed matter that a tiny particle smaller than a grain of rice would weigh millions of tons. These small particles would gradually expand into stars, Solar system and galaxies. Our Sages had visualised the first shape of Creation as an egg (Oval) shaped sack. Our scriptures have described the cause and beginning of universe and its dissolution but none has surpassed the Kashmiri Shaiva sages in describing — the grandeur of the Cosmic Drama. And what is Jagat as compared to the full totality of Sadashiva. The Lord says in the Gita, X, 42.

यद्यद्विभूतिमत्सत्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छत्वं मम तेजोंऽश सम्भवम ॥
अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

(The entire Jagat rests on a small particle of Mine).

In the entire creative process the main ingredients are creation,

preservation and Dissolution. Both the Shaivas and Shaktas look upon Devi, the Divine mother as the creatrix. Mother-worship prevailed extensively even outside India, in ancient Babylonia, Egypt, Greece and other parts of Europe besides Asia & Africa. The ancient *Mayas* of America had their gods and goddesses. The semitic religions viz judaism, Christianity and Islam in their fervour to proclaim unalloyed *monotheism* drove away gods & goddesses and put them on the run. They however continued to have their sway in India and those parts of Asia which came under the influence of Buddhism. The Hindus have been continuously attacked by Muslims and Christians on the ground that instead of one God they worship millions of gods and they are idolators. This is a half-truth and sometimes a half-truth is worse than a false assertion. The Hindu Rishis have frankly said that God (with a Capital G) is beyond comprehension and not even the gods know him. The Lord says (Gita X, 2.)

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥

Generally the Hindu-ritual-worship is directed towards the Devas, Rishis and Pitris. In Yoga practices thoughts are directed towards the supreme Being. There are different forms of *Sadhana* set out in *Shastras* to suit men according to their aptitudes, levels and mental make up, with the beginning of the Kali Era, we have the worship of the Pancha Devas — *Vishnu, Ganesh, Surya, Shiva* and the *Devi* with their forms of worship. The fountain source of all Hindu thoughts and practices are the vedas. They are the breath of the Supreme Being. Then follow the *Smritis* and *Puranas* with their commentaries. The parallel stream of *Tantra Shastra* began with the advent of the Kali Era.

The Philosophical thought of Hinduism is set out in our — Six systems of philosophy vis Nyaya, Vaisheshik, Sankhya, Uttar Mimansa, Purva Mimansa, Yoga and Vedanta. They are supplementary and complimentary to each other. They don't talk of rites and rituals, The philosophers have engaged themselves in a relentless search for Truth — Ultimate Truth — eliminating every thing else. The range of their insight and penetrating vision is staggering. Every argument advanced is subjected to logical and cold reasoning. Every angle of thought — three & four dimen-

sions which are now talked about are fully anticipated and discussed. Before them the tallest Greek Philosophers are dwarfed and look like babies. The Kashmir Sages in expounding *Shaivism* have made it the seventh philosophy. Vedanta epitomises the teachings of the Upanishads. *Vedanta* as the word indicates is the end of vedas. A man who has reached the last stage of his physical existence after having gone through the course of prescribed religious practices has sharpened his mind broadened his vision. He can now contemplate and visualise the ultimate Truth for himself. Reading the text of Upanishads without the necessary mental and spiritual training may provide interesting intellectual pasture, but may be hazardous for a spiritual practitioner. There are however men who due to their accumulation of knowledge in their previous birth, are not required to follow the traditional course of training.

Mr. Philip Simpfendorfer's interest in Vedanta, Shaivism and Devi worship appears to be due to his possible links with Hinduism in his previous births. Most of us in India follow a particular path prompted by inborn faith without caring much to understand the rationale of what we are doing. Faith transcends reason but this does not mean that reason should be completely silenced. A foreigner when drawn towards Hindu thought and spiritual practices naturally wants to understand what is being said and test its correctness by reasoning. This is a perfectly sound approach.

He has referred to the Christian rejection of the Female Principle. This is inherent in Hindu thought. I have discussed this aspect in my Review. The assertion that Christianity rejects the Female Principle may not be wholly correct. Every Religion has its Inner & Outer Circle. The semitic Religions in themselves attempt to stress the principle of monotheism, have rejected the thought of any Female Principle by the side of God. We visualise God as both He and She. Then the one splits into two — She by the side of He — in order to set the wheel of creation into motion.

"Jacolliot" in his book — originally in French which has been translated into English under the title of "Occult in India" — mentions about the Inner circles in Christianity & Judaism which recognise that the one splits Himself into two and then the creation begins. This is a secret doctrine. The book may be found in a good library in Australia or even in some book shop.

I am glad that Mr. Simpfendorfer is thinking of coming to Srina-

gar in Jan., Feb., 1978 and I hope the necessary arrangements for his stay will be made. That will be the time when we will be having Magh Mela at Allahabad at the confluence of Ganga and Yamuna and very likely Bhagawan Ji's camp will also be there. He can stay in the camp at Allahabad.

There is a tradition that Jesus Christ stayed in Tibet for sometime. He very likely visited Kashmir also.

Adhyatmik means spiritual as contra distinguished from *Adhibhautik* literal, material, and *Adhidaivik* esoteric or occult. The text of revealed scriptures have thus three meanings. As an almond lies hidden within its hard and soft shells so is the real meaning of the text hidden in its outward literal form. Every Shloka of the Gita has thus three meanings.

S. N. KATJU
Justice (Retd.)

किं तद् ब्रह्म किमध्यात्म किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूत भावोद्व करो विसर्गः कर्म संज्ञितः ॥
अधिभूतंक्षरोभावः पुरुषश्चाधि दैवतम् ।
अधियज्ञोऽ हमेवात्र देहे देहभृतां वर ॥

(Gita, VIII, 1, 3, 4,)

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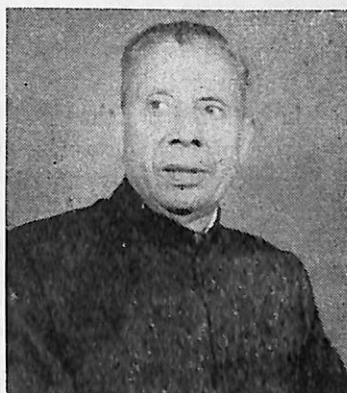
GOD — BEHIND AND BEYOND THIS UNIVERSE

Kashmir Shaivism known as Trika-system consists of three branches rather Channels leading to the same ocean and has come down to us from our sages of yore. These three systems expound the three ways to know the reality of the Primordial force commonly called the Great God, who is behind and beyond this universe. The means to achieve the end in these systems is the unification of individual consciousness with the universal consciousness and is technically called the Doctrine of Self Recognition (Ishwara pratyabhijna).

These three systems are:-

1. Agamas 2. Spanda 3. Pratyabhijna.

The booklet on Kashmir Shaivism must have given you a bird's eyeview of what it (Kashmir-Shaivism) stands for. "Spanda Nirnaya" can be well understood, when one goes through some

(An indefatigable Shaivite)

Major R. K. Raina.

Agama Shastras (Scriptures) also. It is by knowing and practising Shaivism propounded through Agamas that you get the insight of the two-fold aspects of Lord that is behind, That exists to our ordinary knowledge and beyond. The Generic force, of which you have made a mention and which has caught your imagination is His Supreme Shakti (Power) and the aspirants of this system are known as Shaktas. This is the oldest system which has been propounded by Kashmirians from early times. Even to this day one finds Kashmirians worshipping God as the Divine-Mother. Since the possessor of power and the power itself cannot be separated apart. Shiva and Shakti in their two aspects are in reality the two sides of the same coin. Those who worship the possessor of the Great-Power — the Lord Shiva are the Shaivites. In reality both kinds of aspirants strive for the same goal — the fire and its burning power are indeed one and the same.

The third system pratyabhijna (self-recognition) is based on Absolute monism and though akin to vedanta philosophy surpasses it in many respects. In pratyabhijna the tenets and the

Principles laid down in the other two systems have been philosophised like vedanta — the goal being complete recognition of self (individual soul) to be the same as Lord Himself. Can the sparks from fire be ever different in essence from the fire itself, from which these spring up.

All the three systems give their own upayas (Practical methods) to attain the goal. But in between all this philosophical wordology, one needs a preceptor (Guru) to lead the aspirant on the right and correct path.

We assure you when you are here, we shall try to arrange your contacts and meetings with several Sadhakas (aspirants) whom we know are well-versed in both the practical and theoretical aspects of the system. The Grace of God descends sometimes by itself unsought for and unexpectedly and sometimes after a keen struggle and effort only. Sometimes one is no nearer to it even passing through scores of lives, but on the true and pure aspirant, descend it must. Similar is the case with the Guru (the great guide) — when time comes, you certainly find him to lead your way.

A glimpse on the code of old Kashmirian culture can be had from a brief paper (attached herewith) and written by one of the devotees of Shri Bhagawan Gopi Nath Ji. The paper is infact a letter written by him to Justice S. N. Katju (another great devotee of Bhagawan Ji) in reply to his certain searching queries made by him to the Ashram. Hope you might find it of some interest.

You have also touched other points such as religion, Yoga, various types of visions in meditation and dreams, siddhies and siddhas. With regard to these we may mention for your general information that for us in India: (i) Religion needs a Holy book and a personal God. The dearth of both is not here. Infact our sects and subsects abound in these. The amalgmation of all this congregation as constituting one whole is Hinduism. It is indeed, infact a way of life. But Vedanta and Shaivism believe in Absolute Reality which do not require these aids. Religion falls to the ground without a Holy book and personal God, but our system is Truth and nothing but Truth, and Truth is that which stands for all the three times, Present, Past and Future. (ii) Yoga as we know is of various kinds: Hatta Yoga, Dhyana Yoga, Japa Yoga, Karma Yoga and Laya Yoga. All these types

help in the attainment of a discipline which is so essential in keeping the mind and body pure while treading the path of communion of individual consciousness with the universal consciousness till you get complete immersion and that is the liberation from bondage of human Soul. This is infact the self-identification with the Great Lord.

Holy visions in dreams and meditations are the direct result of constant Sadhana to a Purified mind. This is the Jagrat (Waking state) of a Yogi. These may occur to one even without recourse to any Yogic Sadhana or any other mode of sadhana, owing to already present samaskaras (impressions) carried from past lives. As you get your consciousness developed i.e. as it gets to higher planes — the visions are clear and frequent. These further develop into Siddhies (realities) for a true Sadhaka and in course of time he becomes a Siddha (perfect Yogi — endowed with Nirman Shakti) — Power of his own creation as he wills it.

Jesus Christ in our opinion was such a Siddha just as we had our own incarnations in the form of Lord Krishna, Rama, Swami Ram Krishna, Bhagawan Gopi Nath Ji and others. Your reference to word 'Shakshatkara' and 'Shankara' is a question to be posed to Research Scholars. To our mind Shankara means in Sanskrit parlance one who is ever busy in the constant good of his devotee (Kalyan Kari).

There is no doubt that the message of Vendanta and the essence of Shaivism has made a great impact on the minds of Western Scholars of late. But the boom in the spread of Yoga in America and elsewhere has degraded to a level where a Western preceptor, I am told, sells it to an aspirant at a dollar's cost. Our scriptures strictly expound that initiating should be carried on a deserving one alone. It is not a commodity to be traded upon.

Along with this letter you will find a list of connected literature published by one Dr. R. K. Kaw, a well-known Shaiva Scholar and author of many books. He runs a well-known Research Centre here and scores of foreign aspirants who visit his centre quench their thirst for spiritual knowledge from there. In case you find yourself interested in some of his books, you may inform so that the same could be purchased and sent to you.

R. K. Raina
Major (Retd.)

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(This paper was read by Major Radha Kishan Raina at All India Saraswat Conference at New Delhi, held in March 1976. The paper has been widely admired and commented upon).

SHAIVA-SHAKTI CULT OF KASHMIR

Shiv-Shakhti worship, a means adopted by Kashmir Swarswats for attaining the salvation of human soul, has been a way of life for them from the time they may be said to have settled in Kashmir, and the antiquity of this cult, can be witnessed easily from the traces in the Harappa finds. When the Sati-sara, that Kashmir was, in the times of yore was drained of its water by the blessings of Goddess Uma, the Almighty Goddess settled herself in the form of Shiv-Chakra. by adorning hillock of Hari-parbat in Srinagar as her abode along with a Trikoti of Deva and Devis.

The history of early settlers as also the Kashmir Swarswats commences from this time according to Nilmatpurara. It was therefore, but natural for Kashmirians to adopt the worship of their Divine Saviour of this region in the form of Shri Sharika Bhagwati.

With the passage of time several other shakties, the notable ones being Rajini, Jawala, Sharada and Bala were also adopted by them as their Kuldevis. Influence of Vedic, Bhuddhist and Shaiva cults later on had their effect in the form of present day conglomerative approach of Kashmir Swarswats in their way of religious life. Notwithstanding all this we find Kashmir Swarswats invariably divided into three distinct categories in the shape of followers of Sharika. Rajini and Jwala being adorned and worshiped as their Kuldevis.

As already mentioned above with the advent of Bhauddas, the Shakti Poojan got a set-back. Bhuddhism got upper hand and flourished till the propounders of Shaiva philosophy -- the Great Acharyas like Somananda Vasugupta, Utpala and Abhinava Gupta appeared on the scene. Bhuddhism lost its hold and in the course of time disappeared altogether. Shaktas too in their turn had a similar jolt, but Shakti cult and Kashmir Shaivism being basically non-different, both those cults found their place in the

religious way of life of the local Swarswats. In the following lines I have attempted a birds eye-view of both.

Kashmiri Brahamins have been following the Krama system since ages in their spiritual pursuits and prakriyas and on the same basis Laughakshya Muni formulated his system of Karma-Kanda which is prevalent to this day in the valley. This system encompasses our whole Sanskriti, be it Tantrik or Vedic.

Krama is bound by Neeti (order) and delimited by spatial and temporal order (Desh, Kala and Form) in as much as all the worldly transactions लौकिक व्यवहार are, in this material world. Naturally all our Paddhattis of local Kul-Devis. in fact all other numerous ritualistic Sadhanas as ordained through our scriptures, follow strictly Krama and one has to go by it to attain results. Cause and effect in Kramic-Kriya cannot be wished away — so the Karma. To achieve a goal, one has to proceed slowly and steadily step by step. This has to be so till we reach the outer bounds of empirical domain where Krama reigns supreme. Kashmirians have followed this system vide our Devi Paddhathies as also in Karma-Kanda. In other words it is all highly determinate process with determinate contemplation as we proceed on with our Paddhati-Krama, throughout our Tantric and Vedic rituals. The same Krama ultimately leads to Turiya state when one crosses the empirical bounds, and there the Neeti — and with it the Krama and Kriya cease. Then onwards it can be called, if at all, it can be called so, an automatic process under Daivic guidance as a fruition of personal effort. Here we might say we enter some sort of vacuum or void. To my mind it is not so. The feeling of its being so is proof enough to show that consciousness in a higher form, rather a refined form or shall I say in its real and natural form comes to light. After sometime the Chief Spanda (प्रतिष्ठित) of consciousness is in grasp. The faint determinative knowledge still persists. By and by this too fades away and with it the individual mind also and all-pervading consciousnes dawns. This consciousness is not devoid of conscious feeling, the only difference in the present and previous consciousness being that one is now completely in its subjective aspect alone, the objective one having altogether faded. It is pure Prakasha with Vimarsha. It is the negation of objective consciousness state and acquiring of full subjective consciousness by stages which has been technically categorised into 5 topmost

states (Tattvas) by Shakhtas and Shaivas alike.

In between the full-bloom of all pervading consciousness-state and the so called void (Shunya), the Sadhaka may get the Sakhshat-Karas of all that he may be contemplating upon. The reality of that state stands clearly before him. The objective mind and thereby the determinate knowledge still persists. It is not possible in its absence. Sanskaras and Vikalpas in their subtle form still persist and the Sadhaka is able to pass on these impressions or visions to other or to keep these secret in accordance with the instructions of the preceptor. It is around these Sakhshatkaras, that guiding lines for aspiring Sadhakas were woven by our enlightened Rishi's and Munis of yore.

While Turiya state is attained, determinate knowledge is no more. The emprical world gets dissolved. One enjoys all-pervading bliss of Para-State. Vaikhari, Madhyama and Pashyanti get merged into each other in reverse order into Para itself. Self gets on with it. I — ness alone in its subjective aspect remains and this is Puran Ahanta. This is Samadhi. Initially though of shorter durations it lasts longer with constant Sadhana. This is Nirvikalap Dasha when one is one with Him. He and She in this state are indistinguishable and this is Agmic Shiv-Shakhti Yamala. It is not consciousness of Nothingness or Shunya but feeling of Beingness and Beingness of "I" alone which is Divine Bliss. To Sadhakas dismay, this state does not persist. Notwithstanding such a complete immersion, it is only a glimpse of Divine-Light. It is still a contained consciousness of the container (Jiva) within the container and not universal or all pervading, because of the body limitations being still there. It is still of the nature of Gata-Akash though in essence it is all pervading Akasha. Till limitations of body and its accompaying attributies continue — Vithana state follows repeatedly. This stops only in Turiyatita state when only this supreme I — consciousness remains and that persists now, for ever in its static aspect as Paramà-Shiva as all Beingness and consciousness in His Nishkriya state. This is the ultimate goal of a real yogi and this is only possible when the body frame is cast-off. This is the goal of both shakta and Shaiva, The former tries to attain it through Chakra Poojan and latter through Samavesha, both in Samadhi and Vithana states. Shakhta-way ordains Kundalini Jagran as a must, as an aid for dissolution elements for attain-

ing higher consciousness through detailed Pratikriti and Bhuta-shuddhi, while Shaiva and Trikas have prescribed their own upayas, the aim being the same, difference is only in modes which may be referred to later on.

Anutara अ and Visarga अः represents to Trika-Sadhaka the two states of Parama-Shiva in विश्वोत्तीर्ण and विश्वमय (Transcedental and emprical forms). Both states are aspired for, by the Sadhakas of both the Margas in their Sadhana. A Shakhta attains these through his Chakra-Poojan and the Trikaite through his prescribed meditation (realising unity in diversity and diversity in unity). Note may be made here of Mansik-Pooja of Shri Chakra which has been pointedly prescribed for the Shakta-Sadhaka in the later stages of his Sadhana. His meditation and that of Trikaite differ very little here both in aim and mode. The details of Shri Chakra are nothing but the total aggregate of 36 Tattvas of the Shaiva/Trikite and are placed in the Chakra in ascending and descending orders.

The Shakhta lays stress on Shakti and takes it as a supreme goal while the Shaivite thinks the Shakhtiman, the supreme most. Is it not only a Kalpana framed on the empirical level? Can the power remain separate from its possessor? Both are the two aspects of the one — the two sides of the same coin. What seems to be different is the approach alone, not the aim. That is one and the same — eternally so, as it is. The approaches differ because of different types of determinate cognitions and this determinate knowledge (विकल्प) only leads to variety in manifestations. But the manifestations in their introvert aspect are one with Samvid संविद् and the extrovert aspect is tinged.

In determinate cognition Triputi of Pramata, Pramana and Prameya functions. This Triputi becomes one in its introvert aspect with "I" consciousness and there the difference apparent in operational modes ceases. The modes too lose the sense of distinction. Cognition (ज्ञानम्) in its pure form shines. The universe is a display of Shakhti of Parmashiva for both Shakta and Shaiva. However the Shakta contemplates on the supreme Shakti as BINDOO in our Paddhathic Poojas of Kuldevis — and in Her multifarious manifestations, manifested on the all prevailing and ever present screen (भित्ति) of Shiva (संविद्) a display of unity (संयोजन) and (वियोजन). It is through this supreme inherent power (Shakti) of Parma Shiva (स्वातंत्र्यम्) that

His objective aspect is mnifested as universe. For the Shaiva Student and Sadhaka, the visible universe is the display of Abhasas alone — of knowledge and Vimarsha. The light of consciousness getting split and united by power of Vimarsha resting always on the "I" consciousness and the process seems to be constantly creating, maintaining and destroying when nothing is created or destroyed. The creation is only a display of Abhasas. It is only his own light of consciousness which undergoes manifestation on the 'I' consciousness itself. Nothing can be seen, felt or done unless and untill it rests on 'I'. The truth is, it is this 'I' which manifests itself in every plane and similar to what we feel in the lowest plane — the Jiva state. The Mayic veil displays itself in numerous forms, these are technically called (पाश) fetters of Moha by the Shaivite and he himself is the Pashu entangled by these Mohic Pashas, thus forgetting his profound faculties and true nature. He indeed forgets Himself — his boundless powers. The Sadhana of Trika-Yogin consists in removing this veil, breaking his Mohic fetters and recognizing in him the Pati — Bhava (पतिभाव). This is pratyabhijna. All the three branches of Kashmir Shaivism, the Agama, Spanda and Pratyabhijna aim at the same goal — the self-recognition; removal of Pashas described and definied in various Shaiva treatises constitute what we call Shaiva-upayas, the essence of which to my mind is the same, no matter what and which line the Sadhaka follows, as the results achieved at every step are the same though the methods and their terminology may differ. Recognition of self for a Trika Sadhaka is Mokhsha. All types of Sadhana be these of any denomination, aspire for the same state and this is only the identity of the limited subject with the Puran-Pramata — the real self. This he can only attain through constant meditation and Trika-Upayas and for Shakhta Sadhaka the same holds good — the difference comprising in following the Krama-bound Paddhti-Kriya with deep devotion, concentration and faith. There are some Upayas which are basic and common to all Sadhnas and considered as pre-requisite, the rest differ only in method, the objective being the same. Prati-Kriti and Bhuta-Shuddhi is a must in all Paddhati-Poojas. This is to refine the elements and purify the Manas. Awakening of Kundalini with constant practice or through the Guru's grace shortens the effort and facilitates Sadhaka's work. In fact all Trika-Acharyas have themselves invariably followed such

a line. This is clearly stated in the description of various triangles and Chaturasas and Padmas which comprise our Shri Chakra. According to Shaiva there is no state where Shiva is not manifest, He being the background on which His Shakti is displaying Herself in countless Abhasas (manifestations). It is Shiva Himself. His own Being in Himself — His ownself — Luminous and all pervading consciousness — Prakasha and Vimarsha — His inseparable svatantraya shakhti. So it was in the beginning and thus it is throughout creation is His Lila through His Shakti with the difference that in the descending plane, it renders the consciousness objective, thus tinged and impure — all this for giving the creation and its transactions a form and shape. To Shaiva the origion of this vast universe is the (किंचित चलनमात्र) a primordial spanda of this vast (चिदाब्धि) and to Shakhta the All venerable BINDOO, the seed of all that is to be. This is (पूंणाहंता). This is Para, the fine primordial Divine ripple, (the supreme will to expand) a part and parcel of the sea and in the sea and always in the sea of this limitless sea of consciousness, it is only a transformation of (निश्कल) Parama shiva into His kinetic form (Shakti) pregnant with immeasurable power of Action and Knowledge a tiny ripple, through its own inherent power resulting in multitudes of waves, huge and huger of all sorts and form, on its own surface. The change thus suffered in the process is really no change in its nature or essence. It is the same protozone-cell, dividing and subdividing itself producing and reproducing as in our known biological process into various shapes and forms, yet not losing its original nature and essence. The essence and contents of cells everywhere are the same. This is His Lila, brought about by His Maya — His own svatantrya Shakti. To Shakta, the BINDOO is the primordial cell, though dimensionless but capable of expanding in all dimensions representing the Divine Will, Kriya and Knowledge (ज्ञानम्) from which all that is to flower out. Once the fission takes place, the supreme energy bursts out with the Divine Sound. Shakta's world starts. Shri Chakra covers all that is creation, both imperical and beyond. The Sadhaka contemplates on the same in detail, in both Sristhi and Samahar-Krama.

For Trika/Shaiva Sadhaka, the contained consciousness in the container in his Jiva form is in essence and nature the same as the supreme consciousness from which he descended. The

omniscience and omnipotence is not lost but gets latent. The all pervading power of knowledge and action get limited as his individual soul itself is. It is again the doing of Maya-Shakhti. She measures the immeasurable by manifestations i.e., limits everything through Her veiling power which gets into display the duality i.e. multiplicity from unity and the multiplicity into unity. This is His free Will which is never divested from Prakasha (Light of consciousness — Vimarsha and Prakasha).

R. K. RAINA
Major (Retd.)

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(5)

Dear Mr. Philip,

The book you have referred to is a comprehensive one on the subject of Kashmir Shaivism, but I personally feel that the subtle descriptions dealt with in it cannot be easily grasped without possessing a proper background of the whole subject. Naturally I have avoided going into details in answer to your query. The subject-matter ranges, as I have already described from gross ritual to Shambhava method of Kriya.

Kriya-Yoga comprises of various phases, each one seperately prescribed to aspirants in according to their individual temperaments, states of consciousness and receptive faculties. Aspirants also are catagorised into superior, middle and lower orders according to their individual developed consciousness and "remedies" (Upayas) too are Categorised in a similar order.

May I. here, take the liberty to express my surprise equally shared by some Ashramites to find an enlightened Soul like yourself — a direct descendant from Bhagawan Ji and possessed with his blooming Grace, seeking refuge under Anava-Yoga.

Shaiva-Yoga recognises no bonds of caste creed or colour. You are already gifted and directed on the Shambhava Path, and which you are treading. You have already grasped the unique method of Samavesha (imbibing every thing what is outside into your

inner depths) — a word you find coined only by Shaivas and so far as we could comprehend the basic way of Sadhana of Bhagawan Ji throughout. So why go astray; you have been experciencing trances of Turiya State (Consciousness of revelation) where you are one with all. Why bother yourself with what is meant for us commoners "When 'Sumeru' (mountain of Diamond) is attained, the thirst for a single diamond automatically dies".

Yours Sincerely,

RADHA KRISHAN RAINA
Major (Retired)

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(6)

KRIYA-YOGA

Shaivism in Kashmir, is known by its indigenously coined name — Trika Darshana. Trika denotes a Trinity comprising of Shiva, Shakti, and Nara (individual Jiva).

Here, the universe complex is indicated by the Creator the creation and the Power behind the Creator, to create. To be exact, there is no action in this Divine process — as we know it. In this actionless act of Lord there is simply a never-ending chain of His own manifestation. It appears as if Shiva descends down from His Lord-hood to the state of Nara-hood, and then ascends from Nara-hood to Lord-hood in reverse order. The World manifestation in a pleasure-play of His, displayed through His inherent Shakti. The Supreme independent Will-Power, the Great Ichha — Supreme Svatantriya, to become many from One and to absorb many into One and this pendulous swinging continues non-stop for His own enjoyment. This might be called the highest and the Supreme Kriya-Yoga of the Lord.

This Yoga is motionless, of a serene tranquil type — just an awakening of the consciousness of Supreme Ego — a manifestation of lustrous Conscious — Consciousness to "Become" from

mere "Being" — a reflection of His own self, right down to Nara state. It is nothing but a manifestation of Great self wherein the Lord becomes Nara — shorn of His Great five inherent Powers through His own concealing Power, thus giving rise to a limitless diversfication that this universe comprises of, and this Great drama is set in motion with a multitude of different actors, acting so differently on the vast screen of the Holyself.

The aspiring Nara in turn to seek liberation from his bondage (degradation) and to regain his lost glory seeks direct communion if he can through Samavesha (Shiva Yoga) with the Lord — a Supreme short-cut, ordained only for those whose mental frame is disciplined enough, ripened, and ready to receive His Grace. But, We commoners generally seek repose in the third-degree Kriya-Yoga i.e. Anava-upaya where the Sadhkas are not yet fit enough recipients but all the same under the shadow of a faint smile of His Grace which Sustains the spirit of the seeker, to stick to the chosen path of devotion. To achieve the goal, a continuous effort is a must, vicissitude are many, knocking continues from door to door, while the consciousness gets elevated stage by stage, till finally he stumbles, by chance, so to say, on finding himself face to face with Reality — only to realize that, what has happened has not as a result of his effort, proper time had come and the Lord's Grace was there to effect his self recognition. Nara regains his Lordliness and Trinity Coalesces in the Supreme Bindoo.

Through His concealing (Pidhan) Shakti Lord, after offering the requisite field to the seeker to enjoy the fruits of his Karmas (actions), withdraws His whole Self-woven-web (universe) into Himself like a spider as also reveals the Reality to the ignorant seeker (Nara) through his Grace i.e. Shaktipata.

The five faculties (great Powers) of Lord are ever and always at work. He is ever busy with a Supreme type of Kriya Yoga — creating, maintaining and destroying (withdrawing). All said and done, nothing in fact, is created or destroyed in the ordinary sense of the word. Actually there does not exist a single state where Lord Shiva does not exist so, as Nara seeks to rise from Nara state to Shivahood which we call a way to liberation, he (Nara) has naturally to take recourse to a similar type of Kriya Yoga although with a difference.

Lord's Kriya is spontaneous, Svabhavik (Natural and of in-

herent type) beyond Kala and Desha (time and space), unfettered-a mere sankalpa (thought) while ours is time — bound, needs guidance and effort. In Shaiva parlance we call it upaya i.e. to achieve an end, such means and methods used are together Called "Kriya".

Lord descends down to Nara state (Hiself remaining the same, as actually He is) alongwith His Great Shakti which though basically of the same nature and substance, assumes a very diluted form.

To get back "The kingdom lost" Anu (the individual) aspires, struggles to break off the Shackles of his imposed limitations, prays and pants, seeks guidance from sublime Souls to cast off his veil of ignorance and somehow to recognise his own glory. The moment the thirst for such liberation reaches its pinnacle, seemingly when all hopes are lost and through alternate hope and despair the struggling mind turns blank and mute. With vacant outward gaze turns inward for refuge to make a final jump (do or die) steadfastly grasping the last straw of hope — the Holy *padukas* (wooden slippers) of his Guru-Deva — and the door of Great Mystery opens. Yet it comes about and certainly does so at its own time when ofcourse Surrender is total and the last traces of ego are no more.

Kriya-Yoga, therefore, as prescribed by preceptors, to aspirants has been classified according to the degree of their Antah Karana shudhi — serenity of mind.

The most fertile mental Soil (recipient) is prescribed the highest form of Kriya Yoga i.e. *Shambhava,* wherein there is direct immersion through his strong will power and single pointed concentration culminating in the spontaneous immersion of individual into the Supreme Self and an identity of the outer world with that of the Self. Here too Trinity of the Supreme self emanates and the individual coalecses into one whole. By constant practice. Nirvikalapa Samadhi in attained with occasional breaks (Vithana) at one's will. The Grace of Lord in sharp and quick in this case. This Kriya needs a simple padmasana posture, with the eyes half open vacantly fixed outwards. Consciousness keeps on flowing in a two-way direction. Soham Hamsa (I'm He and He am I) feeling the whole phenominal world, is a part and parcel of his own self. There appears a glow of light on the face of the Sadhaka and an aura of peace around him.

In between the first Category the third Category Sadhana (Kriya-Yoga) there exists a middle path known as Shakta upaya (Yoga). The mental Soil here in the seeker has fertility of middle order in conformity with the Lord's Grace characteriestic of this type. This Yoga is called by the names as Bhavana (Strong belief) Yoga and Jnana Yoga (True knowledge) also. The Sadhaka in this Yoga constantly impresses upon his mind the true nature of cosmic manifestation, its appearance, working and final dissolution. By deep meditation on the Microcosmic and Macrocosmic phenomena and a final revelation takes place about their identity. Constant and deep concentration on the various natural Powers of Lord ultimately leads the devotee to the way nucleus of the World-Power — the Primordial Mother of universe — "Para" the Great Seed from which the tree of the universe sprouts out. The Great monist Shankra in his later years of life took recourse to this type of Kriya by meditating upon the most revered Shri Chakra (A glimpse of this Chakra you & Sister Jann have already had at Hari Parbat hill). The seeker in this type of Yoga while meditating on the great Cosmic Powers invokes, awakens and identifies his similar Powers (Shakties) with it (Cosmic forces), to attain the Para" State which is only the side or other side of the same coin — Lord Shiva Himself.

The third order upaya (means) comprises of Kriya-Yoga in its gross sense as in this Yoga there are both mental and physical movements (action). It is divided and sub-divided into several Categories.

Mental (where Buddhi—intellect is involved in contemplation). Pranic (vital airs — where six chakras are involved — Kundalini). Dhvanic (Where sound in the form of letters is involved)—Matrika, down to the lowest where idol-worship is resorted to in the concept of Shiva and His Shakties with various deities etc — involving both mental and physical rituals. All these categories of Anava — Upaya (Kriya Yoga) are of gross, subtler degrees. Through constant practice and devotion one goes up step by step till these states merge into finer states of Shakta and Shambhva where one feels one self in all and everything in one self — the Sadhaka himself in Shiva-hood. That is the sum and substance of Kashmir Shiva Yoga.

Anava Kriya starts from Dhyana — where in the Trinity of meditation — meditated upon and meditation itself get fused

completely into one whole. Every ritual and devotional service starts with Prana-Pratishta. The Sadhaka purifies his physical —frame by Pranic exercises into a celestial frame of the Dhiyeya— the deity — meditated upon, followed by a blend of the Trinity. The fusion of the Trinity gets acomplished by the aid of the Guru and his Grace blooming into Supreme Bliss and Trinity of the Lord, Ichha, Jnana and Kriya Shaktis through which He creates, preserves and assimilates back the cosmic expanse.

RADHA KRISHAN RAINA
Major (Retired).

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SAINTS SOMETIMES RISE ABOVE PHYSICAL LAWS.

During the year 1945, Bhagawan Gopi Nath Ji was residing in Dalhasanyar Mohalla, Srinagar (near Rughnath Temple). One day during this year when I as usual was returning to my home after paying my respects to Bhagawan Ji, I met a Seth who had come from some place outside Kashmir. A local Kashmiri Pandit was accompanying the Seth. He enquired of me where Bhagawan Ji was residing. I accompanied him to Bhagawan Ji's place of residence. After prostrating himself before Bhagawan Ji, he presented to Bhagawan Ji, a sealed bottle of whisky, about 5 tolas of Charas and one ball of about 1½ tola weight of a blackish grey colour which I subsequently saw and smelt was pure opium. Bhagawan Ji broke this ball into two pieces one half of these two pieces was further broken into small pieces and he placed all these small pieces in his mouth, followed by a cup of whisky taken from the bottle and finished eating both the pieces and the whisky. Seeing this the Seth became panicky thinking that Bhagawan Ji would collapse forthwith and wanted to leave before anything untoward happened to Bhagawan Ji. He asked Bhagawan Ji for permission to leave. Divining his thoughts Bhagawan Ji smiled and told him that he had to stay with him for the night. Seth Ji stayed on and soon after Bhagawan

Ji broke the 2nd piece of opium into small pieces, placed them in his mouth and — he drank rest of the whisky directly from the bottle emptying it completely. The music continued and in the meantime meal was ready. Bhagawan Ji had not taken any food during the previous four days. He broke his fast and he, Seth Ji and all present had their meal together.

The music continued throughout the night and Bhagawan Ji kept awake listening to the music with occasional puffs at his Chelum.

Seeing all these miracles of Bhagawan Ji, the Seth was struck with great awe. He was very happy and told me that he would deposit some money in a local bank to meet expenditure for supply of milk etc to Bhagawan Ji. I could not take this responsibility, so I asked him to refer the matter direct to Bhagawan Ji. He requested Bhagawan Ji to accept money he was offering. Bhagawan Ji refused and said 'If I require money, I can get one lac of it (rupees) by simply placing my hand in water and asking for it. He said further that God satisfies fully the needs of Sanyasis.

At 8 O'Clock in the morning the Seth Ji requested Bhagawan Ji for permission to leave. Bhagawan Ji replied "Be happy and go."

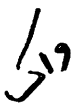
MADHAVA JI KOUL (Sathoo).

GLOSSARY

Containing

A LEXICON OF TECHNICAL TERMS USED IN THIS BOOK
(Arranged alphabetically)

Word		Explanation
Abhyasa	:	(1) Repeatedly continuous practice. (2) It also connotes abstraction of mind resulting from continuous meditation. (3) Mental drill.
Advaitam	:	(1) Non-Duality. (2) Identity of Soul and Matter. (3) Equation between Supreme — Being and the Universe. (4) A Vedantic premise.
Aghora	:	(1) Generally a worshipper of Shiva and Durga. (2) An euphemistic title of Shiva. (3) A particular sect of Shiva — devotees given to unwholesome practices.
Aghoreshwara	:	(1) Shiva. (2) The one who has mastered 'Aghora' practices.
Ananda	:	(1) Literally happiness, Delight. (2) Philosophically the acme of self-recognition—Bliss. (3) Mental equipoise, beautitude.
Anugraha	:	(1) Favour, Kindness, Promotion. (2) Favour shown by the Supreme-Being for the furtherance of spiritual attainments.
Artha	:	(1) Riches, Wealth. (2) Worldly Comforts. (3) Temporal life.
Avadhoot	:	(1) An ascetic who has renounced all worldly attachments and Connections.

Word		Explanation
Avagada	:	(1) A self-realised soul immersed in Self-Consciousness.
Avyakta	:	(1) The Subtle body. (2) Invisible and imperceptible Primoridal aspect of the Supreme-Spirit. (3) The Productive Principle from which all the phenomena of the material world are developed. (4) The soul.
Bhaga	:	(1) Good-fortune, happiness. (2) Excellence, beauty. (3) Love, affection. (4) Affluence, prosperity.
Bhagvad-Gita	:	(1) The 'Song celestial' spelt out by Lord Krishna and edited by Vyasa. This discourse forms a part of Mahabharata.
Bija	:	(1) A germ, seed, element. (2) Origin, source, cause. (3) Divine Truth. (4) A receptacle, place of Deposit. (5) A mystical letter forming the essential part of the incantation (mantra) of a deity.
Brahma	:	(1) The Supreme-Being regarded as Impersonal and divested of all quality and action. (2) According to Vedanta Brahma is both the efficient and the material cause of the visible world, the all pervading soul and spirit of universe, the essence from which all created things are produced and into which these get absorbed.
Chakra	:	(1) The Wheel. (2) A Disc. (3) Circle. (4) Realm (5) The Zodiac. (6) A particular constellation in the form of a hexagon. (7) A mystical circle.
Chaitanyam	:	(1) Intelligence, Vitality, Sensation. (2) Soul, Spirit, Mind. (3) Self-Consciousness. (4) The supreme-Spirit as the essence of all being and source of all sensation.

Word		Explanation
Devi	:	(1) A queen.
		(2) A Divine Woman.
		(3) Goddess.
		(4) Female attendants on 'Durga' called also Yoginis.
		(5) The Matrix of whole universe.
Dharma	:	(1) Customary observances.
		(2) Law, Usage, Statute.
		(3) The prescribed code of conduct.
		(4) Morality, ethics.
		(5) The God of Death.
		(6) Devotion, religious abstraction.
		(7) Impartiality, equity, justice.
		(8) Religion.
Hatha Yoga	:	(1) A particular mode of practising abstract meditation performed in various ways such as standing on one leg, inhaling smoke with head inverted etc. It is very difficult to practise hence called 'Hatha'. Violently forceful.
Icchha	:	(1) Wish, Desire.
		(2) Inclination of mind.
		(3) Mental motivation.
		(4) Philosophically the urge of the limited soul to assimilate perception (Jnana) for consequent action (Kriya).
Jiva	:	(1) Principle of Life.
		(2) A creature, Living being.
		(3) The individual or personal soul enshrined in the human body and imparting to it life, motion and sensation. Also called "Jivatma".
Jnana	:	(1) Knowledge.
		(2) Higher knowledge derived from meditation on the one universal spirit.
		(3) Perception.
		(4) Inner intelligence.
		(5) Intellectual vision.
Jwala Devi	:	(1) A shrine on the valcanic range of hills at 'KHREW' some 20 Kms from Srinagar, to the south, devoted to the 'Devi' personifying fire. It is also called 'Jwala Mukhi', 'Fire-Faced Goddess'.

Word		Explanation
Kabir	:	(1) A mystic Hindi poet of 14th century, harbinger of 'Bhakti cult' in the subcontinent.
Kali-age	:	(1) The Fourth age of the world. (2) The last age when the circle of creation will turn full-round. (3) Iron age given to strife and friction. (4) The duration of this age has been estimated as 432,000 years of men beginning from 13th Feb. 3102 B.C.
Karma Yogi	:	(1) A realized soul given to abstract meditation for emphasizing action but renouncing the fruit thereof.
Kailasha (Kailasa)	:	(1) Name of a mountain. (2) A peak of the Himalayas taken to be the abode of Shiva and Parvati. (3) Inner firmament.
Kriya	:	(1) Execution, performance, accomplishment. (2) Activity, action, labour. (3) A purificatory religious rite. (4) Mental action and reaction.
Kundalini	:	(1) A Woman decorated with ear-rings. (2) A coiled she-serpent. (3) A stage in abstract meditation when the vital — breath coiled as a she-serpent gets awakened, in the navel, traversing six stations comes up to the crown of head and descends again to the navel to lie dormant there. This is the inner — discipline of vital airs proffering complete mastery to the meditator on his own self and his environs.
Kunti	:	(1) Mother of the Pandavas (Three only) Yudishthira, Bhima and Arjuna; the heroes of Mahabharata.
Lalleshwari	:	(1) A mystic poetess of Kashmir — an ardent advocate of Non-Duality — belonging to 14th Century.
Maha Maya	:	(1) The immanent aspect of Super-Being. (2) The world immensely transitory, illusory. (3) The Great-Goddess personifying the Matrix of whole universe — sentinent and insentinent. (4) The ace-seductress

Word		Explanation
Maha-Nirvana	:	(1) Actually a Buddhist term meaning the exit from this world; Absolute Liberation. (2) Blown off, put out, extinguished. (3) Final deliverance, Emancipation, Beautitude.
Maha-Purusha	:	(1) A highly sublime person. (2) The Great Soul
Maha-Samadhi	:	(1) Profound abstract meditation. (2) Perfect absorption. (3) The final immersion of the limited soul with the unlimited Soul — Supreme-Being.
Mahayana	:	(1) The 'Great Vehicle', later system of Buddhist teaching said to have been first promulgated by Nagarajuna.
Mahesha	:	(1) The Great Lord. (2) Shiva.
Narada	:	(1) A divine sage. He is represented as a messenger from the Gods to men and vice-versa.
OM	:	(1) The sacred syllable uttered as a holy exclamation at the beginning and end of a Vedic recitation. (2) As a particle it implies solemn affirmation and respectful assent. (3) The mystic name for the Hindu Triad representing the union of Viṣnu, Shiva and Brahma.
Pagdiwala (Sarkar, Baba)	:	(1) The name given to Bhagawan Shri Gopi Nath Ji by Swami Rama of Varanasi. Since Bhagawan Ji donned a turban (Pagdi), he was alluded to as the turbaned Royalty (Sarkar) or sage (Baba).
Panchastavi	:	A versified composition in Sanskrit enlogising the inmanent and Transcendental aspects of the Supreme spirit as the Matrix of the universe. It consists of five cantos hence the title Panchastavi — 'five Eulogiums'.
Param-Shiva (Shivata)	:	(1) The Supreme-Being. (2) Acme of Self-Consciousness. (3) The state of mind at which Transcendence and Immanence Coalsce with each other. (4) The Zenith of Self-Realisation.
Parvati	:	(1) Personification of the daughter of Himalayas. (2) Spouse of Lord Shiva.

Word		Explanation
Pitra	:	(1) The manes. (2) The departed ancestors.
Prakasha	:	(1) In Shaivistic parlance it connotes illuminating Self-Cognition which reflects duality and embraces Non-Duality.
Rishi (Vatika)	:	(1) A pleasure spot of the sages, the synonym for Kashmir for its piety and emancipated outlook.
Rupa Bhavani	:	(1) A mystic poetess of 18th century belonging to Kashmir.
Sadhaka	:	(1) The one who owns the path of Self-Realisation.
Sadhana	:	(1) Self-Realisation. (2) Penance, Propitiation. (3) Attainment of final beautitude.
Samad Mir	:	(1) A Kashmiri Poet of later nineteenth Century. A mystic projecting Islamic Sufism.
Sankalpa	:	(1) Mental resolve. (2) A solemn Vow to perform an observance. (3) Thought, idea, reflection. (4) Will, Volition.
Sat. (Guru)	:	(1) Ever-Existent. (2) Real, essential, true. (3) Noble, Worthy, Venerable. (4) Chaste, Virtuous. The preceptor having all such qualifications.
Satsang mandal	:	(1) An association or congregation of religious minded people promoting Divine Worship.
Svatantraya	:	(1) A Shaivistic term signifying Self-Dependence. The penultimate mental state of a self-realised soul promoting mastery over his self and envirous consequently affording him mental Bliss.
Shabda (Brahma)	:	(1) Sound, the object of the sense of hearing and property of 'Akasha' — the subtle and ethereal fluid pervading the whole universe. (2) A word. (3) The first vocal expression of the visible world.
Shaiva	:	(1) A votary of Shiva. (2) The one who subscribes to the Monistic Shaivism of Kashmir.

Word		Explanation
Shakta (Cult)	:	(1) The one who propitiate the Primeval Energy as the authoress of this whole universe. (2) Worshipper of the female personification of Divine Energy. Ritual connected with this kind of worship is right hand one straight and simple and the left hand one somewhat arduous and inauspicious. Both of these connote its cult.
Shakti	:	(1) Power, strength, capacity. (2) The Activising power of the Supreme-Being regarded as His life-partner. (3) Female personification of the Divine Energy.
Shaivism	:	(1) The Monistic Shaivism of Kashmir founded on the Shiva-Sutras of Acharya Vasu Gupta.
Shambhu	:	(1) A synonym for Lord Shiva, Literally producer of mental tranquillity.
Shambhava (Avastha)	:	(1) Relating to Shambhu. (2) The mental state affording complete tranquillity of mind.
Shams Faqir	:	(1) A mystic poet of Kashmir belonging to later half of 19th Century.
Sharika (Hill)	:	(1) The Goddess in the personification of a mynah. (2) The hill on which the shrine of Goddess Sharika is situated. It is also called "Hari-Parbat".
Shat-Chakra	:	(1) The Six mystical circles of the body represented as two inverted triangles forming a hexagon, each of the circles thus formed contain a mystical symbol. (2) The ascending course of Kundalini. (3) Linear Expression of Supreme Goddess.
Shiva-Sutra	:	(1) A book of aphorisms dealing with Monistic Shaivism of Kashmir, its authorship is attributed to Acharya Vasu Gupta.
Shivir	:	(1) A Camp, a get-together.
Tantra	:	(1) A loom, thread, Warp. (2) The regular order of ceremonies and rites. (3) A religious treatise teaching mystical and symoblic formularies for the worship of deities. (4) The ways and means by which one can attain Super-human power.

Word		Explanation
Tulamula	:	(1) The Shrine of Goddess Maha Rajni is situated in this village some 20 Kms distant from Srinagar to the west.
Vak	:	(1) A Kashmiri equivalant for a quartrain. The four lined stanzas composed by Lalleshwari are called 'Vaks'.
Vaishnava	:	(1) The one who has faith in the vishnu form of the Supreme-Spirit. 'Vishnu' is taken to be the nourisher of the universe. (2) The one who abstains from taking meat. (3) The devotees of Shri Rama and Shri Krishna.
Vedanta	:	(1) A system of Indian philosophy teaching non-duality. Herein the macrocasm and the microcasm are said to be one in the final analysis.
Vedantin	:	(1) One who believes in the doctrines of Vedanta.
Vidhi	:	(1) The method, mode of Worship.
Vijnana Bhairava	:	(1) A treatise in Sanskrit verse projecting Monistic Shaivism of Kashmir.
Vikalpa	:	(1) An option. (2) Doubt, irresolution. (3) Difference of perception. (4) Distinction. (5) Mental reaction.
Vimarsha	:	(1) Consideration, deliberation. (2) Scrutiny, Test, Examination. (3) Knowledge, intelligence. (4) In Shaivistic parlance it is taken to be meditative aspect of mental drill at which stage self-perception dawns.
Vitasta	:	(1) The River Jhelum.
Vishnu	:	(1) One of the Trinity comprising Hindu pantheon. Vishnu is represented as the nourisher of the entire creation.
Vyakta	:	(1) Manifested, apparent, Visible. (2) Perceptible by the senses.

Word		Explanation
Yajna	:	(1) Worship, devotion, prayer. (2) Offering, oblation, sacrifice made to the fire taken to be a medium between gods and mortals.
Yoga	:	(1) Yoking, joining, attaching, harnessing. (2) Means, Expedient, device. (3) Union, Combination. (4) Application or Concentration of thoughts. (5) A system of philosophy expounded by 'Patanjali' in which the Human Spirit is taught to attain complete union with supreme-Spirit. (6) Identification of Soul with matter.

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22-5-84

EPILOGUE

शिवस्त्वं शक्तिस्त्वं त्वमसि समया त्वं समयिनी
त्वमात्मा त्वं दीक्षा त्वमयमणिमादि गुणगणः ।
अविद्या त्वं विद्यात्वमसि निखिलं त्वं किमपरं
पृथक्तत्त्वं त्वत्तो भगवति न वीक्षामहृ इमे ॥

Shivastvam Shaktistvam tvamasi Samaya tvam Samyani
Tvamatma tvam Diksha tvamayamanimadirgunaganah !
Avidya tvam Vidya tvamasi nikhilam tvam Kimaparam
Prathaktattavam tvatto Bhagawati na Vikshamah imẽ !!

(Panchastavi, V. 35.

"O Mighty Goddess, Thou art Shiva, Thou art Shakti: Thou the Established doctrines, Thou the Author of Established doctrines, Thou the Soul, Thou the initiation, Thou this Manifested universe. Thou the Psychic gifts of the Yogic Siddhis. Thou the aggregate gunas of Transperancy, mobility and inertia, Thou knowledge and also ignorance. Thou verily art all and what is beyond it. What element (Tattva) there is, O Goddess, which is apart and different from Thee, We do not perceive".

(*Translation*: SHRI GOPI KRISHNA).

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